

4 libris A N *Epi Ellis*
ABRIDGMENT
OF
Christian Doctrine.

W I T H
Proofs of SCRIPTVRE for
Points controverted.

Catechistically explained, by
way of *Question* and *Answer*.

The last Edition, with
Additions.

Esay 30. 21. *This is the way, walk
ye in it.*

1. Cor. 14. 30. *If any man know
not, he shal not be known.*

B A S I L E Æ, A N N O
M D C L X X.



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To the Reader.

THe principal part of this Catechism is an Abridgment of Christian Doctrine; defended and cleared by proofes of Scripture, in points controverted between Catholiques and Sectaries, and explained by the familiar way of Question and Answer.

To this in the former Impressions was only adjoyned a necessary exposition of the Masse, our Ladies Office, and the Festival daies of the yeere: But to this last Edition is added an Explication of certain Ceremonies of the Church, which now renders it capable of instructing the ignorant in the whole Doctrine, and Discipline of the Catholique Church. Besides, I have here corrected some fals citations,

tiones, and other Errata's, which, by the Printers negligence, occurred in the former Impressions.

Peruse (good Reader) with such Charity as I have penn'd it, and if by its perusal, thou shalt become more knowing in the Law of Christ, and in practice more dutiful to God and thy Neighbour, it wil abundantly recompence the labour of

Thy wel wishing friend,

and servant

in Christ,

H. T.



AN
ABRIDGMENT
OF
Christian Doctrine, &c.

CHAP. I.

*What a Christian is : And of the
Blessed Trinity.*

Que. **C** Hild ! What Religion
tion. are you of ?

Answer. Sir, by the benefit and
grace of God, I am a *Christian*.

Q. Whom understand you by
a *Christian* ?

A. Him that inwardly believes,
and outwardly professes the Faith
and Law of *Christ*.

Q. When are we obliged to
make

4 *What a Christian is.*

make an external profession of it?

A. As often as Gods honour, our own, or neighbours good requires it.

Q. How prove you, that we are bound outwardly to profess our Faith?

A. Out of S. *Mat.* 10. 32. where *Christ* saith, *Every one therefore, that shal confesse me before men, I wil confesse him before my father, which is in Heaven. But he that shal deny me before men, I also wil deny him, before my Father which is in Heaven.*

Q. Are we bound also to venture the ruine of our estates, the losse of our friends, and to lay down our very lives for the profession and defence thereof?

A. Doubtlesse we are; seeing the reward we expect in Heaven, infinitely exceeds all the pleasures and punishments of this life: and because *Christ*, the Son of the living God, has suffered far greater

Of the B. Trinity. §

ter things for us, even to a disgraceful death on the *Cross*, and therefore it were base ingratitude in us, not to be ready to give our lives for him, as often as his Honour shal require it.

Q. In what doth the Faith and Law of *Christ* chiefly consist?

A. In two principal *Mysteries*, namely, the *unity* and *Trinity* of God, and the *Incarnation* and death of our *Saviour*.

Q. What means the *unity* and *Trinity* of God?

A. It means that in God there is but one only divine Nature or Essence, and that in the same one divine Nature there be three Persons, the *Father*, *Son*, and *Holy Ghost*.

Q. How shew you that?

A. Out of 1 S. *Iohn* 5. 7. there be three which give testimony in Heaven, the *Father*, the *Word*, and the *Holy Ghost*, and these three be one.

6 *Of the B. Trinity.*

Q. Why are there but three Persons only?

A. Because the *Father* has no beginning, nor proceeds from any other Person: the *Son* proceeds from the *Father*, the *Holy Ghost* proceeds from the *Father* and the *Son*.

Q. Why are these three Persons but one God?

A. Because they have but one, and the same Essence, or Godhead: one Power, one Wisdom, one, and the same Goodnesse.

Q. What means the *Incarnation* and death of our *Saviour*?

A. It means, that the second Person of the *Blessed Trinity* was made *man*, and died on the *Crosse* to save us.

Q. In what are these two *Mysteri*es contained?

A. In the sign of the *Crosse*, as it is made by *Catholiks*. For when we put our right hand to our head, saying, *In the Name,*
we

Of the B. Trinity . 7

we signifie *Vnity* ; and when we make the sign of the Crosse , saying ; *Of the Father , and of the Son , and of the Holy Ghost , we* signifie *Trinity* .

Q. How doth the sign of the Crosse represent the Incarnation , and death of our Saviour ?

A. By putting us in mind that he was made man , to die upon the Crosse for us .

CHAP. II.

Faith explicated.

Q. **W**Hat is *Faith* ?

A. It is a gift of God , or a supernatural quality , infused by God into the soul , by which we firmly believe all those things which he hath any way revealed to us .

Q. Is *Faith* necessary to salvation ?

A 4

A.

8 *Faith explicated.*

A. It is: S. Paul assuring us, that without *Faith* it is impossible to please God. Heb, 11. 6. And S. Mark last c. 16. v. 16. saying, he that believeth not, shall be condemned,

Q. Why must we firmly believe matters of *Faith*?

A. Because God hath revealed them, who neither can deceive, nor be deceived.

Q. If a man should deny, or obstinately doubt of some one Point of *Faith*, would he thereby lose his whole *Faith*?

A. Yes, he would; because true *Faith* must alwaies be entire, and he that fails in one, is made guilty of all, by discrediting the Authority of God revealing it.

Q. Is it not enough to believe all that is written in the Bible?

A. No, it is not; for we must also believe all *Apostolical Traditions*.

Q. How prove you that?

A.

Faith explicated. 9

A. Out of 2 *Thes.* 2. 14. *Therefore Brethren (saith S. Paul) stand and hold ye the Traditions, which ye have learned, whether by word, or by our Epistle.*

Q. What other proof have you?

A. The *Apostles Creed*, which all are bound to believe, although it be not in the Scripture.

Q. Is *Faith* only (as excluding good works) sufficient to salvation?

A. No, it is not; S. *James* 2. 24. saying, *Doe you see how that by works a man is justified; and not by faith onely? And S. Paul saying, 1 Cor. 13. If I should have all faith, so as to remove Mountains, and have not charity, I am nothing; and if I distribute my goods unto the poor, and give my body so that it burn, and have not charity, it profiteth nothing.*

Q. What Faith wil suffice to justifie?

A.

TO *The Creed*

A. A *Faith* working by *Charity* in *Iesus Christ*. Gal: 5. 6.

Q. What vice is opposite to *Faith*?

A. *Heresie*,

Q. What is *Heresie*?

A. It is an obstinate error in things that are of *Faith*.

Q. Is it a grievous sin?

A. A very grievous one, because it wholly divides a man from God, and leads to *Atheism*, *Christ* saying, *If he wil not hear the Church, let him be to thee, as a Heathen and a Publican*, S. *Matth.* 18. 17.

CHAP. III.

The Creed expounded.

Q. **W**Hat is the *Creed*?

A. It is the summe
of

of our Belief?

Q. Who made it?

A. The twelve *Apostles*.

Q. At what time did they make it?

A. Before they divided themselves into the several Countries of the world to preach the *Gospel*?

Q. For what end did they make it?

A. That so they might be able to teach one and the same Doctrine in all places.

Q. What doth the *Creed* contain?

A. All those chiefe things which we are bound to believe concerning God and his Church.

Q. What is the first Article of the *Creed*?

A. *I believe in God, the Father Almighty, Creator of Heaven and Earth.*

Q. What signifies, *I believe*?

A. It signifies as much as, I most firmly and undoubtedly hold.

Q.

Q. What means, *I believe in God?*

A. It means not only that I firmly believe there is a God, but also that I am piously affected to him, as to my chiefest good and last end, with confidence in him, or otherwise that I move unto him by *Faith, Hope, and Charity*.

Q. What signifies the word *Father*?

A. It signifies the first Person of the most *B. Trinity*, who by nature is the Father of his own, only begotten Son, the second Person of the *B. Trinity*: by adoption is the Father of all good *Christians*: and by creation is Father of all *Creatures*.

Q. What means the word *Almighty*?

A. It means, that God is able to do all things as he pleaseth, that he sees all things, knows all things, and governs all things.

Q. Why is he called *Almighty* in

in this place ?

A. That we might doubt of nothing which follows.

Q. What signifie those words, *Creator of Heaven and Earth* ?

A. They signifie, that God made Heaven and Earth, and all the creatures in them, of nothing, by his sole word, *Gen: 1.*

Q. What moved him to make them ?

A. His own meer goodnesse, that so he might communicate himself to Angels, and to men, for whom he made all other creatures :

Q. When did God create the *Angels* ?

A. When he created Heaven, which was on the first day, for he made that full of *Angels*.

Q. For what end did he create them ?

A. To be partakers of his glory, and our *Guardians*.

Q. How prove you by Scripture,

re, that they be our *Guardians*?

A. Out of *S. Ma. 18. 10.* where *Christ* saith, See ye that ye despise not one of these little ones: For I say unto you, their *Angels* in *Heaven* alwaies see the face of my *Father* which is in *Heaven*.

Q. Do the *Angels* know our necessities, and hear our prayers?

A. Doubtlesse they do, since God has deputed them to be our *Guardians*; which is also proved out of *Zach. 1.* where an *Angel* prayes for two whole *Cities*, the words are, Then the *Angel* of the Lord answered and said, O Lord of *Hosts*, how long wilt thou not have mercy on the cities of *Iudah* and *Hierusalem*, against which thou hast bad indignation these 70 years?

Q. What *Scripture* have you for praying to *Angels*?

A *Gen. 48. 16.* where *Iacob* on his death bed prayed to an *Angel* for *Ephraim* and *Manasses*, saying, The *Angel* of the Lord that delivered me

expounded 1. Art. 15

me from all evil, blesse these children.

Q. How did *Lucifer* and his fellow *Angels* fall from their Dignity in Heaven?

A. By a rebellious sin of Pride.

Q. With what shal their ruines be repaired?

A. With holymen.

Q. When, and to what likenesse did God create man?

A. On the sixth day, and to his own image and likenesse, *Gen. 1.*

Q. In what doth that similitude consist?

A. In this: that man is in his Soul an incorporeal, intellectual, and immortal Spirit, as God is. And in this that as in God there is but one most simple divine Nature or Essence, and yet three distinct Persons; so in man there is but one indivisible Soul, and yet in that Soul three distinct powers of *Wil*, *Memory*, and *Understanding*.

Q.

Q. How do you prove the Soul to be immortal?

A. Out of *S. Mat. 10. 28.* where Christ saith, *Fear not them that kil the body, and cannot kil the soul.*

Q. What other proof have you?

A. Out of *Eccles. 12. 7.* *At our death the dust returns to the earth from whence it was, and the Spirit to God, who gave it.*

Q. In what estate did God create man?

A. In the state of original justice, and perfection of all natural gifts.

Q. Doe we owe much to God for our creation?

A. Very much; seeing he made us in such perfect state, creating us for himself, and all things else for us.

Q. How did we lose original Justice?

A. By *Adams* disobedience to God, in eating the forbidden fruit.

Q.

Q. In what estate are we now born?

A. In state of original sin, and prone to actual sin, subject to death.

Q. How prove you that?

A. Out of Rom. 5. 12. By one man sin entred into the world, and by sin death, and so unto all men death did passe, in whom all have sinned.

Q. Had man ever died, if he had never sinned?

A. No, he had not; but had been conserved by the Tree of Life, and been translated alive into the fellowship of the Angels.

The second Article.

Q. Say the second Article.

A. And in Iesus Christ, his only Son our Lord.

Q. Of what treats this Article?

A. Of the second Person of the B. Trinity, in whom we also believe.

lieve, and put our trust.

Q. What is the second Person?

A. He is true God and true man in one Person.

Q. How prove you that?

A. Out of S. Iohns Gospel, c. 1. In the beginning was the Word, and the Word was with God, and the Word was God, &c. And the Word was made Flesh, and dwelt in us.

Q. What other proof have you?

A. Out of Phil. 2. 6. 7. where S. Paul saith, That Christ when he was in the form of God, thought it no robbery to be equal with God, but he hath lessened himself, taking the form of a servant, made unto the likeness of man, and found in habit, as a man.

Q. Why would God be made man?

A. To redeem and save lost man.

Q. Was his Incarnation necessary for that end?

A.

A. In a manner it was ; because our offences against God were in some sort infinite, as being against his infinite goodnesse, and therefore required an infinite satisfaction, which none could make, but God, and he made man.

Q. What other proof have you, for the necessity of the Incarnation?

A. Because God is in himselfe so spirital, sublime and abstract a thing, that if he had not in his mercy attempted his own, inscrutable greatnesse, unto the littlenesse of our sensible capacity, by being made man, scarce one of a thousand (and those great Clerks onely) would ever have been able to know any thing to the purpose of him, or consequently, to love and serve him, as they ought, (which is the necessary means of our salvation) since nothing is efficaciously willed, which is not first well understood.

Q.

Q. What benefit have we by the knowledge of God, made man?

A. It much inflames us with the love of God, who could not more have dignified mans nature, or shewed more love to the world, then to send down his only Son, to redeem it in our flesh.

Q. What signifies the Name *Iesus*?

A. It signifies a *Saviour*, *S. Mat. 1. 21.*

Q. Is any special honour due to that Name?

A. There is; because it is the highest Title of God, made man.

Q. How prove you that?

A. Out of *Phil. 2. 9.* where we read, God hath given unto Christ, because, he humbled himself unto the death of the Crosse, a Name which is above all Names, the Name *Iesus*.

Q. What other proof have you?

A. Because there is no other Name

by under Heaven given to men, in
which we must be saved, Acts 4. 12.

Q. How prove you that we
must bow at this Name?

A. Out of Phil. 2. 10. That in
the Name of Iesus every knee bow,
of Celestials, Terrestrials, and In-
ferentials.

Q. What signifies the Name
Christ?

A. It signifies Anointed.

Q. Why was he called Anointed?

A. Because he was a Priest, a
Prophet and a King; to all which
Vnction appertains.

Q. With what was Christ Anoin-
ted?

A. With all the plenitude of di-
vine grace.

Q. What mean the words, His
only Son our Lord?

A. They mean, that Iesus Christ
is the only natural Son of God
the Father, begotten, as he is
God, by and of the same Father
from all Eternity, without a

mo-

mother; and therefore is coequal
& consubstantial to his Father,
and consequently infinite omnipotent
Creator, and so Lord of us
and all things, as the Father is.

The third Article.

Q. **W**hat is the third Article?

A. *Who was conceived by the Holy Ghost, born of the Virgin Mary.*

Q. What means, *Who was conceived by the Holy Ghost*?

A. It means, that the second Person of the *B. Trinity* took flesh of the *Virgin Mary*, not by a humane generation, but by the work of the *Holy Ghost*.

Q. How prove you that?

A. Out of *S. Luke* *I. 31. 35.*
Behold (saith the Angel) thou shalt conceive and bear a Son, &c. the Holy Ghost shal come down upon thee, and the vertue of the Highest
overs-

overshadow thee.

Q. What understand you by the words, *Born of the Virgin Mary?*

A. I understand that Christ was born of her at midnight, in a poor Stable at *Bethlehem*, betwixt an Ox and an Asse.

Q. Why at midnight?

A. To signifie that he came to take away the darknesse of our sins.

Q. Why in *Bethlehem*?

A. Because that was the head City of *Dauids* Family, and Christ was of *Dauids* Race.

Q. Why in a poor Stable?

A. To teach us the love of poverty, and contempt of this world.

Q. Why betwixt an Oxe and an Asse?

A. To fulfil that of the Prophet, *Thou shalt be known, O Lord, betwixt two beasts*, *Abacuc. 3. 2.* *juxta Sept.*

Q. What doth the birth of Christ avail us?

A.

A. It perfecteth in us *Faith*,
Hope, and *Charity*?

Q. What signifies, *Born of the Virgin Mary*.

A. It signifies, that our *Lady* was a *Virgin*, not only before, but also in, and after *Childbirth*.

The fourth Article.

Q. **W**hat is the fourth Article?

A. *Suffered under Pontius Pilate, was crucified, dead and buried.*

Q. what understand you by *Suffered under Pontius Pilate*?

A. I understand, that *Christ* after a painful life of 33. yeers, suffered most bitter tormens under that wicked President, *Pontius Pilate*.

Q. Where did he begin these sufferings?

A. In the Garden of *Gethsemane*; that, as sin began in a Garden by the first *Adam*, so might grace also by the second,

Q.

Q. What were those torments?

A. His *bloody sweat*, his *whipping* at the Pillar, his *Purple Garment*, his *Crown of Thorns*, his *Scepter of a Reed*, his carrying the *Crosse*, and many others.

Q. What understand you by the word, *was crucified*.

A. I understand, he was nailed to a disgraceful *Crosse* betwixt two *Theeves* for our offences, and to save us.

Q. Is it lawful to honour the *Crosse*?

A. Yes, with a relative honour it is, because it is a special memorial of our Saviours Passion, and is called *the sign of the Son of Man*, *S. Mat. 24. 30.*

Q. What other reason have you?

A. Because the *Crosse* was the sacred Altar, on which *Christ* offered his bloody Sacrifice.

Q. What Scripture have you for it?

B

A.

A. Gal. 6. 14. God forbid (saith S. Paul) that I should glory but in the Crosse of our Lord Iesus Christ.

Q. What other proof have you?

A. Out of Phil. 3. 18. Many walk, (saith S. Paul) whom I have often told you of, and now again weeping I tel you of them, enemys to the Crosse of Christ, &c. whose end is perdition. And out of Ezek. 9. 4. where we read, That such as were signed with the sign Tau (which was a picture and figure of the Crosse) were saved from the exterminating Angel, and only such.

Q. What signifies the word dead?

A. It signifieth that Christ suffered a true and real death.

Q. Why was it requisite he should die?

A. To free us from the death of sin.

Q. Why died he crying out with a loud voice?

A.

expounded 5. Art. 27

A. To shew , he had power of his own life , and that he freely gave it up for us, being strong and vigorous .

Q. Why died he bowing down his head ?

A. To signifie his obedience to his Father , in the acceptance of his disgraceful death .

Q. What means , *was buried* ?

A. It means , that his body was laid in a new Sepulchre, and buried with honour , as the *Prophet* had foretold , *Esay* 11. 10.

The fifth Article .

Q. **W**hat is the fifth Article ?

A. *He descended into Hell , the third day he rose again from the dead .*

Q. What means , *He descended into Hell* ?

A. It means , that as soon as *Christ* was dead , his blessed Soul descended into *Limbo* to free the

Holy Fathers who were there .

Q. How prove you that ?

A. Out of *Acts* 2. 24. 27. *Christ being slain, God raised him up, loosing the sorrows of Hell, as it was foretold, by the Prophet, Psal. 15. thou wilt not leave my soul in Hell, nor wilt thou give thy holy One to see corruption.*

Q. What other proof have you?

A. *Ephes. 4. 8. 9. He ascending on high hath led captivity captive; he gave gifts to men; And that he ascended, what is it, but because he first descended into the lower parts of the earth?*

Q. Did not he also descend to Purgatory, to free such as were there?

A. It is most probable he did; according to the 1 of *S. Pet. 3. 19. 20. Christ being dead, came in Spirit, and preached to them also that were in prison, who had been incredulous in the daies of Noab, when the Arke was building.*

Q.

Q. What understand you by,
on the the third day he rose again from
the dead?

A. I understand, when *Christ*
had been dead part of three daies,
on the third day, which was
Sunday, he raised up his blessed
body from the dead.

Q. Why did he rise again no
sooner?

A. To testifie that he was truly
dead, and to fulfil the figures of
him.

Q. Did he reassume all the
parts of his body?

A. He did, even to the least
drop of his vital blood, and the
very scattered haire of his head.

Q. Why did he retain the
Stigma's and marks of his sacred
woundes?

A. To confound the incredulity
of men, and to present them often
to his Father, as a propitiation
for our sins.

Q. What benefit have we by
the

30 *The Creed*
the Resurrection?

A. It confirms our *Faith*, and *Hope*, that we shal rise again, from death; *For he who raised up Iesus, wil raise us also up with Iesus,*
2 Cor. 4. 14.

The sixth Article.

Q. **W**Hat is the sixth Article?

A. *He ascended into Heaven, sits at the right hand of God the Father Almighty.*

Q. What means, *He ascended into Heaven?*

A. It means, that when *Christ* had conversed forty daies on earth with his *Disciples* after his *Resurrection*, teaching them heavenly things, then he ascended triumphant into Heaven by his own power.

Q. From what place did he ascend?

A. From the top of *Mount Olivet*,

expounded 6. Art. 31

vet, where the print of his blessed Feet are seen to this day.

Q. Why from thence?

A. That, where he began to be humbled by his Passion, there he might also begin to be exalted.

Q. Before whom did he ascend?

A. Before his good Apostles and Disciples Acts ch. 1.

Q. In what manner did he ascend?

A. Lifting up his hands and blessing them.

Q. Why is it added, *Into Heaven*?

A. To draw our hearts to Heaven after him; *If ye have risen with Christ, seek ye the things which are above*, Col. 3. 1.

Q. What understand you by, *Sits at the right hand of God*?

A. I doe not understand that God the Father hath any hands, for he is incorporeal and a Spirit; But that *Christ* is equal to his father in power and Majesty; as he

is God; and that as man, he is in the highest created glory.

The seventh Article.

Q. **W**Hat is the seventh Article?

A. *From thence he shall come to judge the quick and the dead.*

Q. What understand you by this *Article*?

A. I understand, *Christ* shall come at the last day from Heaven, to judge all men according to their works.

Q. Does every man receive a particular judgment at his death?

A. He doth; but in the general judgment we shall be judged, not only in our souls, as at our death, but also in our bodies.

Q. Why is that necessary?

A. That as *Christ* was openly rejected, so he may there be openly acknowledged, to the great joy and glory of his friends, as also
to

to the confusion of his enemies.

Q. How prove you that in this judgment all men shall receive according to their works?

A. Out of 2. Cor. 5. 10. We must be all manifested (saith S. Paul) before the judgment seat of Christ; that every one may receive the proper things of the body, according as he hath done whether good or evil. And out of S. Mat. 16. 27. The son of man (saith our Lord) shall come in the glory of his father, with his Angels, & then he will render to every one according to his works.

Q. Is there any merit in our good works?

A. There is, according to Apoc. 22. 12. Behould I come quickly (saith our Lord) and my reward is with me; to render to every man according to his works.

Q. In what place shall this Judgment be made?

A. In the valley of Iosaphat
bet-

betwixt Ierusalem and Mont Olivet .

Q. What signes shall goe before it ?

A. The sun & moone shall loose their light ; there shall be warres , plagues , famines & earth quakes in many places .

Q. In what manner shall Christ come unto it ?

A. In great power, and Majesty ; begirt with Legions of Angels .

Q. What are they that shall be judged ?

A. Our thoughts , words and works , even to the secrets of our soules .

Q. Who will accuse us ?

A. The Devils and our own guilty consciences ; in which all our thoughts , words and deeds shal persently appear and be laid open to the whole world .

Q. How shal the just and reprobate be placed ?

A.

expounded 7. Art. 35

A. The just shal be on the right ;
the reprobate on the left hand of
the Iudge .

Q. What shal be the sentence
of the just ?

A. Come , O ye blessed of my Fa-
ther , and receive ye the Kingdom ,
which is prepared for you ; for I was
hungry , and ye gave me to eat , I
was thirsty , and ye gave me to drink .
&c. S. Mat. 25. 34. 35. 36.

Q. What shal be the sentence
of the reprobate ?

A. Goe ye accursed into eternal fire ,
which hath been prepared for the
Devil and his Angels ; for I was
hungry , and ye gave me not to eat .
I was thirsty , and ye gave me not to
drink , &c. the same chap. v. 41.
42. You see of what weight good
works wil be at that day .

Q. Why is it added , The quick
and the dead ?

A. To signifie that Christ shal
judge not only such as are living
at the time of his coming , but all
such

such as have been dead, from the Creation of the World; as also, by *the quick* are understood *Angels* and *Saints*; by *the dead*, *Divels* and damned souls.

The eighth Article.

Q. **W**hat is the eighth Article?

A. *I Beleive in the Holy Ghost.*

Q. Of what treats this Article?

A. Of the third Person of the *B. Trinity*, in whom we also believe and put our trust, who proceeds from the Father and the Son, and is the selfsame God with them, distinct in nothing but in person.

Q. How prove you that?

A. Out of 1. S. *Iohn. 5. 7.* *There be three which give testimony in Heaven, the Father, the Word, and the Holy Ghost, and these three be one.*

Q. Why is the Name of *Holy Ghost*.

Ghost appropriated to the third Person, since Angels are also Spirits and holy?

A. Because he is such by excellency and essence, they onely by participation.

Q. At least why should it not be common to the other two Persons?

A. Because they are known by the proper Names of Father and Son, but we have not any proper name for the *Holy Ghost*.

Q. In what forms has the *Holy Ghost* appeared to men?

A. In the form of a *Dove*, to signifie the purity and innocence, which he causeth in our Souls: and in the form of a bright Cloud, and fiery Tongues, to signifie the fire of Charity, which he produceth in our hearts, as also the gift of Tongues, and hence it is, he is painted in these forms.

The ninth Article.

Q. **W**Hat is the ninth Article?

A. *I believe in the holy Catholick Church, the Communion of Saints.*

Q. What understand you by this?

A. I understand, that *Christ* hath a Church upon earth, which he established in his own Blood, and that he hath commanded us to believe that Church in all things appertaining to *Faith*.

Q. What kind of *Faith* must we believe Her with?

A. With the same *Faith* that we believe her Spouse, the Son of God, that is, with divine *Faith*, but with this difference, among others, that we believe *in* God, but though we believe the Church, yet we do not properly believe *in* the Church.

Q. What is the Church?

A.

expounded. 9. Art. 39

A. It is the Congregation of all the faithful under *Christ Iesus*, their invisible Head, and his Vicar upon earth, the Pope.

Q. What are the essential parts of the *Church*?

A. A Rope or Supreme head; Bishops, Pastors, and the Laity.

Q. How prove you that *Bishops* are of *divine Institution*?

A. Our of *Acts* 20. 28. Take heed unto your selves, and to the whole flock wherein the Holy Ghost hath placed you Bishops to rule the Church of God, which he hath purchased with his own blood.

Q. How prove you S: *Peter*, and the Pope his Successor, to be the visible Head of the *Church*?

A. First Out of S. *Iohn* 21. 16. 17. & 18. where *Christ* gave S. *Peter* (for a reward of his special faith and love) absolute power to feed and govern his whole flock, saying, feed my Lambs, feed my Lambs, feed my Sheep; therefore
the

the rest of the *Apostles* were his sheep, and he their Head or Pastor.

Secondly, out of *S. Mat. 16. 18.* where *Christ* saith, *Thou art Peter, and upon this Rock wil I build my Church* Therefore the rest of the *Apostles* were built on him: and hence also it is, that in Scripture *S. Peter* is stil named first.

Q. What are the marks of the true Church?

A. *Vnity, Sanctity, Vniversality,* and to be *Apostolical*.

Q. What mean you by the Churches *Vnity*.

A. That all her members live under one Evangelicall Law, obey the same Supreme head, and his Magistrates, professe the same faith, even to the least Article, and use the same Sacraments and Sacrifice.

Q. How prove you out of Scripture, that the Church is one?

A. *1 Cor. 10. 18. Being many*
(saith

(saith S. Paul) we are one bread, one body, all that participate of one bread.

Q. Whymay not a well meaning person be saved in any Religion?

A. Because there is but one Lord, one Faith, one Baptism, Ephes. 4. 5. and without (that one) Faith, it is impossible to please God, Heb. 11. 6.

Q. What other reason have you for it?

A. Because, as in a natural body, that part, which hath not a due connexion to the heart or root, presently dies for want of continuity: so in the Church (the mystical body of Christ) that man, who has not a due subordination, and connexion to the Head and common Councils therof (that is, the Pope and General Councils, from whence, under Christ, we have our spiritual life and motion, as we are Christians) must needs be dead; nor indeed can he be account-

counted a member of that mystical body.

Q. Who, I beseech you, are those not to be accounted members of the Church?

A. All such as are not in the unity of the Church, by a most firm belief of her *Doctrin*, and due obedience to her *Pastors*; as *Jewes*, *Turks*, *Hereticks*, &c.

Q. Why may not *Protestants* (who were of late a kind of settled Church, of some 80. years standing) or any other *Sectaries* of a more ancient stamp, pretend Possession and Prescription in matter of the Church?

A. Because *Catholicks* can shew, when they began and prove also by evident demonstration, that the *Catholick Church* both was at their very beginning, and is stil in a more quiet possession, then they yet are, or ever can be.

Q. What if a *Protestant* should tell you that the differences bet-

wixt

wixt them and us, are not differences in *fundamentals*, or in *faith*, but in opinion only, and therefore do not exclude them out of the *Unity of the Catholick Church*?

A. I would answer, That he contradicted his own Tenets; for they accuse us of *Sacriledg*, of robbing God of his honor, and committing *Idolatry*; because we believe *Priestly absolution* from sins, adore the *B. Sacrament of the Eucharist*, and pray to *Saints*, which are no matters of indifferency, but high *Fundamentals* of the *Catholick Faith*.

Q. How do you prove all obstinate *Novellists* to be *Heretikes*?

A. Because they wilfully stand out against the definitive sentence of the *Church of God*, and will not submit to any Judgment or Tribunal which *Christ* hath left on earth, for deciding such doubts, as they themselves are pleased to move, but will be tried only by their own
idle

idle brain , and the dead letter of the Scripture .

Q. And is not this the reason , also why *Protestants* and other *Sec-taries* are so divided , damning one another for mis-believers ?

A. A principal reason : for how , I pray , is it possible , for different fancies , every one grounding at pleasure on different principles , to be united or agree ?

A second reason is , because , it is the very groundwork of *Pro-testancy* , that all men , even the whole *Church* of God , are fallible , and subject to erre , so that they cannot pretend to certainty , or infallibility for any one point of their *belief* , however grossly they contradict themselves , by persecuting us , for ours , which may be true for ought they know , according to their own principles . Since therefore to be of one *Religion* , is to be of one settled perswasion , in points of *Faith* and settling can-
not

expounded. 9. Art. 45

not be without *infallibility* or necessity, it is not well possible, for any two *Protestants*, or *Sectaries* to be of one *Religion*, every man expounding the Scriptures as he lists, and no one having power to control the others exposition of it.

Q. Why may not the letter of the Scripture be a decisive Judge of Controversies?

A. Because it has never yet been able, from the first writing of it to decide any one, as the whole world doth experience; all Hereticks pretending equally to it, for defence of their Novelties and Heresies, and no one of them ever yeelding to another.

Q. How then can we be assured of the truth in points controverted?

A. By the infallible Authority, Definition and Proposition of the *Catholick Church*.

Q. For what end then was the Scripture written, if not to be a
de-

decider of Controversies?

A. The writing or committing it to dead letters, was only for superabundant consolation, and, that by a sensible and common reading of it, without any critical or controversial libration of words, we might be able to know that God is, and what he is, as also that there is a Heaven and a Hell, rewards for vertue, and punishments for vice, with examples of both, all which we find in the Letter of the *Scripture*, by a plain and ordinary reading?

Q. Is the Church we speak of *visible*?

A. She is, and must be visible at all times, as consisting of a Hierarchy of Pastors, governing, teaching, administering Sacraments to the worlds end, and of other people governed, taught and receiving Sacraments at their hands, all publickly professing the same faith; all which things are visible.

Q.

expounded. 9. Art. 47

Q. How prove you that?

A. First, out of *Ephes. 4. 11.*
& 12. *Christ gave some Apostles,*
some Evangelists, some Doctors,
some Pastors, to the consummation of
the Saints, to the edifying of the body
of Christ, and to the work of the
Ministry, until we all meet in the
unity of faith.

Secondly, out of *S. Mat. 5. 15.*
where *Christ saith of his Church,*
you are the light of the world, a City
seated on a Mountain cannot be hid.

Q. Why then would Protestants
have the Church to be invisible?

A. Because we have convinced
them that there were no Protestants
to be seen or heard of in the
World before *Martin Luther.*

Q. Why is the Church said to
be holy, or to have Sanctity?

A. Because she hath a holy Faith,
a holy Law, holy Sacraments, and
is guided by the Holy Ghost to all
truth and holinesse.

Q. How else prove you her Sanctity?
A.

A. Because Christ gave himself for his Church, that might sanctifie her, cleansing her by the laver of water in the Word, that he might present her to himself a glorious Church, not having spot or wrinkle, but that she might be holy and unspotted, Ephes. 5. 26. 27.

Q. Notwithstanding the Sanctity of the Catholike Church, are not some Catholikes as wicked, as any Protestants?

A. Yes verily, and more wicked; for, where Sanctity is lesse, there Sacriledge cannot be so great: No man could damn his whole posterity, but he that had Originall Iustice to lose; nor any man betray Christ, but he that had eaten of his Table. Protestants have not so holy a Faith, such holy Sacraments, nor so holy a Church to abuse, as Catholikes have; and therefore no wonder, if some Catholiques be worse then any Protestants; yet Catholiques have some

expounded. 9. Art. 49

some Saints, but *Protestants* none.

Q. Is the Church infallible?

A. She is, and therefore is to be believed and men all may rest securely on her judgment.

Q. How prove you that?

A. First, because *she is the pillar and ground of truth*, 1. Tim. 3. 15.

Secondly, out of S. Mat. 16. 18. where *Christ* saith, *upon this Rock wil I build my Church, and the gates of hel shal not prevail against her.*

Thirdly, out of S. Iohn 14. 26. *But the Paraclete (saith he) the holy Ghost shall teach you all things whatsoever I shall say to you: and 13. 16. But when the Spirit of Truth cometh, he shal teach you all Truth.*

Q. How declare you, that the definitions of a Council perfectly Oecumenical, that is a *General Council*, approved by the Pope, are infallible in matters of Faith?

A. Because such a Council is the Church Representative, and has

C

the

the same infallibility that the Church spread over the world hath.

Q. What other reason have you?

A. Because the Definitions of such a Council are the Dictates of the *holy Ghost*, according to that of the *Apostles*, defining in Council, *It hath seemed good to the holy Ghost and to us*, A^ct. 15. 28.

Q. What think you then of such as accuse the Church of Errors in Faith, and of Idolatry?

A. Truly I think them to be *Hereticks* or *Infidels*: for our Lord saith, *He that will not hear the Church let him be unto thee as a Heathen and a Publican* S. Mat. 18. 17.

Q. Is not the Church at least too severe in her Censures and Excommunications against *Sectaries*?

A. No, she is very reasonable and charitable in them; For vicious, passionate, and self-inter-

expounded. 9. Art. 51

rested men are sometimes brought to reason , for fear of punishment, and are worthily forced to their own good , when no authority ordained by Christ, is able to perswade them to it .

Q. What understand you by the word *Catholick* , or by the Vniversality of the Church ?

A. I understand the Church is Vniversal , both for time and place .

Q. How for time ?

A. Because she hath been from *Christ* to this time , and shall be from hence to the end of the world .

Q. How prove you that ?

A. Out of *S. Mat. 28. 20.* *Going therefore (saith our Lord) teach ye all Nations &c. and behold I am with you all daies , even to the consummation of the world .*

Q. What mean you by *Vniversality of place* ?

A. I mean , that the Church
C 2 shall

shall be spread over all Nations.

Q. How prove you that?

A. 1. Out of *S. Mat.* above cited, *Teach ye all Nations.*

2. Out of *Psal.* 85. *S. All Nations what soever thou hast made shall come and adore before thee, O Lord.*

3. Out of *Apoc.* 7. 9. where we read, that the Church shall be gathered out of all Nations, Peoples, Tribes and Tongues.

Q. Why do we call the Church, the Roman Church?

A. Because since the Translation of *S. Peters Chair* frō *Antioch* to *Rome*, the particular *Roman Church* has been head of all the Churches, and to her the primacy hath been affixed.

Q. What is the rule of faith by which the Church conserves her Infallibility?

A. *Apostolical Traditions*, or receipt of Doctrine by hand to hand from *Christ* and his *Apostles*.

Q.

expounded. 9. Art. 53

Q. How prove you that?

A. Out of *Rom* 16. 17. Therefore I beseech you brethren (saith *S. Paul*) mark them which make dissensions and scandals contrary to the doctrine which you have learned, and avoyd them; for such doe not serve Christ our Lord.

Q. What other proof have you?

A. Out of *S. Paul*, saying, But although we, or an Angel from Heaven Evangelize to you, besides that which we have Evangelized to you, be he Anathema; or besides that you have received, be he Anathema. Gal. 1. 8. 9.

Q. Can the Church erre in Faith, standing to this Rule, and admitting nothing for Faith, but what is consented by the whole Church to have been so received?

A. She cannot; otherwise the whole Church must either conspire in a notorious lie to damn her self and her posterity, or els she must

be ignorant what hath been taught her for *Faith* by the *Church* of the precedent Age, which are both grand impossibilities.

Q. How prove you these to be impossibilities in nature?

A. By the constancy and immutability, of contingent causes, whose *particulars* may be defective, but the *Vniversals* cannot.

Q. Explain that a litle.

A. Because one man, or two, or three may be born but with one arm, or one eye only, through defect of their particular causes, but that all Nature should faile at once, and all men be so born, is totally impossible in Nature: in the like manner one man, or two may conspire in palpable lies, to damne them selvs & their posteritie, or be deceived in what hath been taught them for faith from their very cradles, but that the whole Church should so far swerve from the Nature of man
(which

(which is reason) to conspire
in such a lye , or be so mistaken ,
is as impossible in nature , as it is
for men to be noe men .

Q. May not some errors have
been receaved for faith , & crept
insensibly over the whole Church ,
no man perceaving or taking no-
tice of them ?

A. Noe : that is as impossible as
that the plague or burning feaver
should infest or spread it self over
a whole kingdome for many
yeares , no man perceaving it or
seeking to prevent it ; for nothing
causeth greater notice to be ta-
ken , than any publique or noto-
rious change in matters of Reli-
gion .

Q. May not the power of tem-
porall princes , or the over pre-
valencie of humane wit & reason
haue introduced errors into the
Church ?

A. Neither is that possible, see-
ing we are not regulated in things

which are of faith, either by power or any strength of reason, but by the rule of Apostolicall tradition, & by inquiring of the whole Church of every age, what has been taught by our fore fathers from Christ and his Apostles.

Q. Was not the millinarie heresie an Apostolicall tradition?

A. Noe it was not; for there is no assurance or consent, among those who write of it, that it was ever preached or delivered by the Apostles.

Q. Did not S. Austin & Innocentius, with their Councils, hold the Communion of children a thing necessarie to their salvation?

A. They did not speake of Sacramentall Communion, as is evident to all who have read their Works, but of the effect of it, that is, of their incorporation into the mystical body of *Christ*, which is made in Baptism, and
this

this only they affirmed to be necessary to their salvation.

Q. At least do not *Heretikes* say and aver, that the *Church* hath *Apostatized* and erred in *Faith*?

A. They do indeed, but it will not serve their turn barely to say it, unlesse they were able also to prove it (which they neither are, nor will be) by evident, and undeniable proofs.

Q. How prove you that?

A. First, because the presumption and possession of her integrity and infallibility is on the *Churches* side; and therefore ought not to be yeilded up, without clear evidence of her prevarication.

2. Because, he that accuseth his neighbours wife of adultery, without convincing proofs thereof, is not to be hearkned unto, but to be hated of all good men, as a most infamous slanderer? much more ought they, who shal

accuse the *Church*, the *Spouse of Christ*, of Errors and Apostacy, unlesse their proofs be evident and undeniable, to be detested, as blasphemous. *Heretikes*.

3. Because, if lesse then manifest and convincing evidence be sufficient to prove matters of this high nature, it is not possible but every false tongue shal set dissention betwixt man and wife, and stir up the most faithfull Subjects in the world to a Rebelliõ against their Princes both spiritual and temporal.

Q. What other reason have you yet why the *Church* and Law of *Christ* may not faile, and be utterly extinguished?

A. Because the causes of Religion (to wit the hope of good and fear of evil from God) are universal and necessary, alwaies knocking at mens hearts, and putting them in mind of some God or other, and therefore must
needs

needs have perpetual and necessary effects, which, in such as are convinced that *Christ* is God, can be no other then the faith, hope, and love of *Christ*, and the observance of His Law, and that for ever, speaking of the whole Church, although particular men may erre and fall away.

Q. What is it for the Church to be *Apostolical*?

A. To have been begun and propagated by the *Apostles*; and to have a succession of Pastors and Doctrine from them.

Q. What means, *The Communion of Saints*?

A. It means, First, that the faithful do all communicate in the same Faith & Sacraments, in the same Sacrifice, & also in the merits of one another.

Q. How prove you that?

A. Out of 1. Cor. 12. 26. And if one member suffer any thing, all the members suffer with it; or if one mem-

member doe glory, all the members rejoyce with it. You are the Body of Christ, and members of a member.

Secondly, it meanes that the faithfull on earth communicate with the *Angels* and *Saints* in heaven; we by praising and praying to them, they by praying for us.

Q. How prove you this Communion?

A. Out of *S. Luke* 15. 10. There is joy before the *Angels* of God, upon one sinner that doth Penance.

Q. How prove you, that the *Saints* have any power to do us good?

A. Out of *Apoc.* 2. 26. 27. where Christ hath promised them power over us; To him (saith he) that shall overcome, and keep my works unto the end, to him will I give power over Nations, and he shall rule them in an iron rod.

Q. How prove you that it is lawful to pray to *Angels*?

A. Out of *Apoc.* 1. 4. where *S. John*

Iohn did it. *Grace* (saith he) to you, and *Peace*, from *Him* that *Is*, that *Was*, & that shal come, and from the seven *Spirits* which are in the sight of his *Throne*.

Q. What other proof have you?

A. Out of the *Apoc.* 8. 4. where we read, that they present the Churches *Prayers* to God? The *smoak* of the *Incense* of the *Prayers* of the *Saints* ascended from the hand of the *Angel* before God.

Q. How prove you that we may pray to *Saints*?

A. Out of *Gen.* 48. 16. where *Jacob* taught his children to do it, saying, And let my name be invocated upon them, the names also of my *Fathers* *Abraham* and *Isaac*.

Q. How prove you, that they pray for us?

A. Out of the *Apoc.* 5. 8. The four and twenty *Elders* fel down before the *Lamb*, having every one *Harps*, and *Viols* full of *Odors*, which

which are the prayers of the Saints .

Q. Is it no dishonour to God ,
for us to pray to *Saints* , to pray
for us ?

A. No it is not , nor yet to beg
it of men ; for *S. Paul* did it ; *We*
hope (saith he) *that God wil deliver*
us , you also helping in prayer for us .
2. Cor. 1. 11.

The tenth Article .

Q. **W**hat is the tenth Arti-
cle ?

A. *The forgiveness of sins .*

Q. What understand you by
this ?

A. I understand , that God is
both able and willing ; to forgive
us our sins , if we be hearrily
sorry for them , and confesse them ;
and hath given power to his
Church to remit them by *Baptism*
and *Penance* .

Q. How prove you that ?

A. Out of *S. Mat. 9. 8.* where
it

it is recorded by the *Holy Ghost*,
That the multitude glorified God,
who had given such power unto men,
as to forgive sins, (Christ having
before proved the said power by
a miracle) v. 6. 7.

Q. Is any sin so great, that God
cannot forgive it ?

A. No, there is not; for his
mercy is far above our malice.

Q. Can any one *mortal sin* be
remitted without the rest ?

A. It cannot; because the re-
mission of *mortal sin* is a renewing
of friendship with God by his
grace, which can never be effe-
cted so long as there remains in
us any one *mortal sin*.

Q. Can we have absolute cer-
tainty that our sins are forgiven
us ?

A: Without special revelation
we cannot, *I am not guilty in con-*
science (saith S. Paul) of any thing,
but herein I am not justified. 1. Cor.

Q. What other proof have you ?

A. Because a man knoweth not whether he be worthy of love or hatred, Ecclef. 9. 1.

Q. Can we be certain of our final perseverance ?

A. Not without special revelation ; and therefore S. Paul said , *I chastise my body , and bring it into subjection , lest when I preach to others, I my self become a Reprobate ,* 1. Cor. 9. 27. And Philip. 2. 12. he exhorts , saying , *with fear and trembling work out your salvation .*

Q. How then shall we have peace of conscience ?

A. Because we may have moral certainty and a most lively hope that our sins are forgiven us by the due use of the Sacraments , which is enough for our said peace .

The eleventh Article .

Q. **W**hat is the eleventh *Article* ?

A. *The Resurrection of the flesh .*

Q. What means this *Article* ?

A. It meanes that these very bodies in which we now live , shall at the day of *Iudgement* be all raised up from death to life .

Q. By what meanes shall this be done ?

A. By the omnipotent command of God , and the Ministry of *Angels* .

Q. How prove you that ?

A. Out of *1. Thes. 4. 15.* For our Lord in commandement , and in the voice of an *Archangel*, and in the *Trumpet* of God wil descend from heaven , and the dead that are in *Christ* shal rise again first .

Q. Shall the same bodies rise again ?

A. The same in substance ,
though

though different in qualities.

Q. How prove you that ?

A. Out of *Iob* 19. 25. 26. 27.

For I know that my Redeemer liveth, and in the last day I shall rise out of the earth, and shall be compassed again with my skin, and in my flesh I shall see God, whom I my selfe shal see, and mine eyes shal behold, and not another.

Q. What shall be the qualities or dowries of a glorified Body ?

A. *Impassibility, Agility, Clarity, Subtility.*

Q. How prove you its *Impassibility*, or *Incorruptibility* ?

A. Out of *1. Cor.* 15. 53. *For this corruptible must do on incorruption; and this mortal do on immortality.*

Q. How prove you its *Agility* ?

A. Out of the same Chapter *v.* 43. 44. *It is sown in infirmity, it shal rise in power, it is sown a natural Body, but it shal rise a spiritual Body, (that is in motion and some*

some operation equal to a Spirit;) which also proves its *Subtility*.

7. Q. How prove you its *Clarity*?

h. A. Out of the same Chapter v.

of 42. *For star (saith he) differs from star in glory, so also the Resurrection of the dead.* And v. 43. *It is sown in dishonour, it shall rise in glory.*

1. Q. In what space of time shall the dead rise, and the Elect be thus changed?

2. A. *In a moment, in the twinkling of an eye,* 1. Cor. 15. 51. 52.

3. Q. At what age and stature shall men rise?

4. A. At perfect age, which is 33. and in that stature which they should have had at perfect age, without deformity by defect or excess.

5. Q. How prove you that?

6. A. Out of *Ephes. 4. 13. 14. The Church shall last until we all meet into a perfect man, into the measure of the age of the fulnesse of Christ.*

7. Q. What example have you in
na-

nature for the *Resurrection*?

A. A graine of Corne, which first rots in the earth, and then springs up and lives again.

Q. What benefit have we by the knowledge of the *Resurrection*?

A. It inboldens us to suffer persecution and death it self in hope of future glory, according to that of *S. Paul*. *For the sufferings of these times are not condign to that future glory which shal be revealed in us.* Rom. 8. 18.

The twelfth Article.

Q. **W**hat is the twelfth Article?

A. *And life everlasting.*

Q. Why is this the last Article?

A. Because everlasting life is the last end of man, and the last reward we expect by *Faith*.

Q. What understand you by this

this Article. ?

A. I vnderstand that such as keep the *Commandements*, and dye in state of grace, shall live with God in blisse for ever.

Q. How prove you, that keeping the *Commandements* is of necessity for the obtaining it?

A Out of *S. Mat. 19. 17.* where Christ said to the young man, asking what he should do to obtain it, *If thou wilt enter in to life, keep the Commandements.*

Q. Is everlasting life given, as a reward of our good works?

A. It is, according to *Rom. 2. 6. 7.* God wil render to every one, according to his works, to them truly that according to patience in good works seek glory and honor, and incorruption, life everlasting, &c.

Q. Were all men created for everlasting life?

A. They were; for God would have all men to be saved, *1. Tim. 1. 4.* He willeth not the death of any
sin-

ner, but rather that he be converted and live.

Q. Why then are many damned?

A. By reason of their own wilful transgression of Gods Law, and finall impenitence.

Q. How prove you that man is the free cause of his own sin and damnation?

A. First, out of *Iob* 24. 23. God (saith he) hath given him place for Penance, but he abuseth it unto pride.

Secondly, out of *Hos.* 13. 9. Thy perdition is from thy selfe, O Israel, in me onely is thy aid.

Thirdly, out of *Rom.* 2. 4. The benignity of God calls thee to repentance, but thou heapest to thy selfe wrath and indignation, according to thy own impenitent heart.

Q. In what consists everlasting life?

A. In the clear vision and fruition of God, according to that
of

expounded. 12. Art. 71

of our Saviour in S. Iohn 17. v. 3.
*This is the life everlasting, that they
know thee the only true God, and
whom thou hast sent, Iesus Christ.*

Q. Shall we see nothing else in
Heaven but God?

A. Yes; all the *Attributes*, &
Processions of God, and in him
also, as in a mirrour or looking
glasse, the natures and Perfections
of all Creatures, for he containes
all things in himselfe in a most e-
minent manner.

Q. How prove you that?

A. Out of the *Apostle*, saying,
*From whom all things, by whom
all things, in whom all things*, Rom.
11. v. last.

Q. What effect will follow out
of the cleare vision and fruition
of God?

A. Divine love, stedfast posses-
sion, and ineffable joy; and out
of that, praise, jubilation, and
thanksgiving for ever.

Q. What means the word *Amen*?

A.

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A. It means that the whole *Creed* is Divine truth, and therefore we must heartily assent to it.

CHAP. V.

Hope and Prayer explicated.

Q. **W**HAT is *Hope*,

A. It is a vertue infused by God into the Soul, by which we have a confident expectation of *Glory*, to be obtained by the grace and merits of *Christ*, and our own merits, proceeding from his Grace.

Q. On what is that confidence chiefly grounded?

A. On the merits and Promises of *Christ*, who hath promised glory to such as hope in him and do his works, as also grace, whereby to do them.

Q. Are our good works then
me-

meritorious of a reward of glory ?

A. As proceeding from the grace of *Christ*, and built upon his promises , they are .

Q. How Prove you that ?

A. First , out of *S. Mark* 9. 40. *For whosoever shall give you to drink a cup of water in my Name ; because you are Christs , Amen I say to you , he shall not lose his reward .*

Secondly , out of *1. Cor* 3. 9. *And every one shall receive his own reward , according to his own labour , for we are Gods coadjutors .*

Thirdly , out of *S. Mat.* 5. 11. *Blessed are ye (saith our Lord) when they shall revile and persecute you , for very great is your reward in heauen .*

Q. Is it lawful for us to do good works in hope of a reward ?

A. Not onely lawful , but laudable , according to that , *I have inclined my heart to do thy justifications for ever , for a reward , Psa.* 118. 112.

Q. What other proof have you?

A. Out of 1. *Iohn* 3. 22. Whatsoever (saith he) we shall ask of God, we shall receive of him, because we keep his Commandements, and do those things that are pleasing before him.

Q. How declare you the necessity of *Hope*?

A. Because it produces in us obedience to the Law of God, as also a willingnesse to suffer for his sake, and final perseverance.

Q. How prove you that?

A. Out of *Iob*. 13. 15. Although he kil me, yet wil I hope in him And *Psa*. 55. 5. In God have I hoped, I wil not fear what flesh can do unto me.

Q. Is *Hope* available to the remission of sins?

A. It is; according to the *Psalmist*; him that hopeth in our Lord mercy shal incompasse, *Psal*. 31. 10. And Our Lord is wel pleased in them that hope and trust in his mercy. *Psa*. 146. 11.

Q.

Q. What other good doth
Hope?

A. It moves us to devout and
humble Prayer?

Q. What is *Prayer*?

A. It is a lifting up the mind to
God, by which we beg for good
things, and to be freed from
evils, or by which we blesse and
praise God.

Q. What are the conditions of
good *Prayer*?

A. That it be made with reve-
rence, attention, humility, and
perseverance.

Q. What vices are opposite to
Hope?

A. *Despair* and *Presumption*.

Q. What is *Despair*?

A. It is a diffidence in the
power of God, and merits of
Christ, as if they were not of force
enough to save us.

Q. What is *Presumption*?

A. It is a foolish and desperate
confidence of salvation, without

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endeavouring to live wel , or keep the *Commandements* .

Q. How is *Despair* the cause of sin ?

A. Because despairing men are wont to say , *If I shal be damned , I shal be damned* , and so use no endeavour to do good , or avoid evil .

Q. How is *Presumption* the cause of sin ?

A. Because presumptuous men use to say *God is merciful , and wil forgive our sins , how great soever , and at what time soever we do penance ;* and out of this take liberty to sin .

Q. How must our hope be ballanced betwixt these two extremes ?

A. By *filial feare* , and an humble distrust of our own works , as they are ours .

Q. Is prayer good against both these ?

A. It is , according to that of *S. Luke 22. 40. Pray ye that so ye may*

may not fall into temptation.

Q. For what else availeth Prayer?

A. For the avoiding all evils, and the obtaining all benefits.

Q. How prove you that?

A. Out of S. Iohn 16. 23. Whatsoever (saith our Saviour) ye shall ask my Father in my name, he will give it you, and, S. Luke 11. Ask and it shall be given you, &c.

Q. Is it lawful to pray in an unknown Tongue?

A. It is; for he that speaks in a Tongue (unknown) speaks not to men, but to God, 1. Cor. 14. 2. and a Petition has the same force, if it be understood by him that is petitioned, whether the Petitioner understand it or not.

Q. What other proof have you?

A. Out of the same Ch. v. 16, 17. where S. Paul saith, but if thou blesse in spirit (that is, in a

Tongue unknown) he that sup-
plyeth the place of the vulgar, how
shall he say Amen &c? thou indeed
givest thanks well, but the other is
not edified; you see in it selfe the
thing is good, for he gives thanks
well.

Q. What meanes the *Apostle*,
when he exhorts us to pray alwaies,
1 *Thes.* ch. 5.?

A. He meanes we should daily
spend some time in prayer, accor-
ding to *S. Iames* 5. 16. pray for one
another that you may be saved; for
the continuall prayer of a just man
availes much.

Q. Is it possible to pray al-
waies?

A. In some sense it is; namely,
by offering up all our actions to
Gods honour.

Q. In what place is prayer best?

A. In Churches: because those
are places consecrated & deputed
to prayer, and there our prayers
are elevated by the peculiar pre-
sen-

sence of God, and his speciall assistance besought by the Churches Officers in the consecration of those places.

Q How prove you that?

A Out of *S. Mat. 18. 20.* Where there be two or three gathered together in my name (saith our Lord) there I am in the midst of them.

Q How prove you, that material Churches are of Gods appointment?

A First, because God commanded Solomon to build him a Temple, and dedicate it to his service, *2. Paral. 7. 19.*

Secondly, out of *S. Luke 19. 45. 46.* where Christ calls the material Temple, his House, casting the Buyers and Sellers out of it, *My house (saith he) is the House of Prayer, but ye have made it a Den of Theeves.*

Thirdly, out of *S. Luke 18. 10. 14* where the Publican ascended to the Temple to pray, and descended

D 4 into

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into his house justified.

Q. How do you prove it lawful
to dedicate or consecrate material
Temples ?

A. Out of 2. *Paral.* above cited c.
7. and out of S. *Iohn* 10. 22. where
it is recorded, that Christ himself
kept the dedication of the Temple
in Hierusalem, instituted by *Iudas*
Machabeus *Mac.* 4. 56. 59.

Q. How do you prove it lawful
to adorn Churches with Tapestry,
Pictures, and the like ?

A. Out of S. *Mark* 14. 15. where
Christ commanded his last Supper
to be prepared in a great Chamber
adorned.

Q. What proof have you for
the order and number of the Ca-
nonical houres ?

A. For *Matins, Lauds, and Prime*
that of the 53. *Psalms*. *Early in the*
morning wil I stand up to thee, early
in the morning wilt thou hear my
voice.

Q. What for the third, sixth and
ninth houre ?

A. For

A. For the *third* out of *Act. 2. 16*
At the third hour the Holy Ghost descended on the Apostles; For the sixth,
out of Acts 10. 9. Peter and Iohn
went up into the higher parts to pray
about the sixth houre: and for the
ninth out of Act. 3. 1. And at the ninth
houre Peter and Iohn went up into
the Temple to pray.

Q. What for the *Evensong* and
Complin?

A. That of the *Psalmist*, *Morning*
and Evening wil I declare the works
of our Lord, Psal. 54. 18. And againe,
The lifting up of my hand is as an E-
vening Sacrifice, Psal. 140. 2.

Q. Is it good to use outward
Ceremonies in time of Prayer, as
kneeling, knocking the brest, and
such like?

A. It is; for they declare the in-
ward reverence and devotion of
the heart; and Christ himself pro-
strated, when he prayed in the gar-
den, *S. Mat. 26. 39.* And the poor
Publican beat his brest, and cast

down his eyes in that prayer by which he merited to descend justified, *S. Luke* 18. 13.

Q. Why is the morning so fit a time for prayer.

A. To open the windows of the Soul to the light of divine Grace, and offer up the works of the whole day to Gods honor.

Q. Why is the Evening also ?

A. To shut the windows of the Soul against the darknesse of sin, and the illusions of the Devil ; as also to render thanks for all the benefits of the day past.

Q. What things ought we to pray for ?

A. For all good things both spiritual and temporal , and to be free from all evil : for so our Lord hath taught us by his Prayer.

CHAP. V.

*The Pater noster ; or our Lords
Prayer expounded.*

Q. **W**hat is the *Pater noster* ?
A. It is the most holy
Prayer that ever was.

Q. Who made it ?

A. *Christ* our Lord , the eternal
 Wisdom of his Father, *Mat. 6. 9. 10.*

Q. Why did he make it ?

A. To teach us a set form of
 Prayer, and how we ought to pray.

Q. Why did he make it in so
 short and plain a manner?

A. That all might be capable
 of it.

Q. What doth it contain ?

A. All those chief things which
 we can ask or hope for of God .

Q. How many *Petitions* hath it ?

A. Seven .

Q. What understand you by
 those words which are prefixed to
 the

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the Petitions, *Our Father which*
art in Heaven ?

A. I understand that God is our Father both by Creation, and by Adoption, if we be in the state of grace, and therefore we may confidently come to him, and beg all blessings of him.

Q. How prove you that ?

A. Out of 1. S. *Iob. 3. 1. See,* what manner of charity the Father hath given us, that we should be named and be the Sons of God.

Q. Why do we say, *Our Father,* and not *my Father ?*

A. Because God is the common Father of all, and all good Christians must pray for one another, according to that, *The communion of Saints.*

Q. What understand you by the words, *Which art in Heaven ?*

A. I understand, that God, who fills heaven and earth, and is in all things, times, and places, is in heaven, in a peculiar manner,

ner, declaring and manifesting his glory to the blessed; and therefore when we pray, we must lift up our minds to him, and keep them fixed upon heavenly things,

Q. How prove you that?

A. Out of *Ier. 48. 10.* *Cursed be he that doth the work of God negligently.*

The first Petition.

Q. **W**hat is the first Petition?

A. *Hallowed be thy Name.*

Q. What do we beg by this?

A. That God may be known by the whole world, and that he may be worthily praised, served, and honoured by all his creatures, which cannot be effected, but by his Grace.

Q. Who are those that say this Petition ill?

A. Such as dishonour the Name of God, by blaspheming, swea-

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fwearing , lying , cursing , and
scurrilous discourfes .

The second Petition .

Q. **W**hat is the second Petition ?

A. *Thy Kingdom come .*

Q. What do we beg of God by this Petition ?

A. We beg , that our miseries and afflictions in this life may be ended ; and that we may be made partakers of his joyful and heavenly Kingdom .

Q. What else do we beg ?

A. That Christ may reign in us in this life by grace , and in the next by Glory , presenting us a Kingdom to his Father .

Q. Who say this Petition ill ?

A. Such as are willing slaves to sin , and to the Devil .

The third Petition .

Q. **W**hat is the third Petition ?

A. *Thy wil be done in earth as it is in heaven .*

Q. What do we beg by this ?

A. That God would enable us by his holy Grace to keep his Commandements , and obey his wil in all things .

Q. What mean you by the words , *In earth as it is in heaven .*

A. We beg by those , that we may be as ready and willing to do the wil of God on earth, as the blessed Saines and Angels are in heaven .

The fourth Petition .

Q. **W**hat is the fourth Petition ?

A. *Give us this day our dayly bread .*

Q.

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Q. What do we beg by this?

A. All food and sustenance, for our Souls and bodyes.

Q. What is the food of the Soul?

A. The *Word of God*, the holy *Sacraments*, especially the blessed *Eucharist*, and *Divine Grace*.

Q. How prove you that by this Petition, *Christ* intended the blessed Bread of the *Eucharist*?

A. Because, although we read in *S. Luke* 11. 3. *Our daily bread*, in *S. Mat.* 6. 11. we read, *Our supersubstantiall bread*.

Q. Why is the *Eucharist* called, *our daily bread*?

A. Because 'tis daily offer'd for our sins on the Altar, and we ought daily to receive it, at least in spirit and desire.

Q. Who say this Petition ill?

A. Such as are cold and careless in coming to the Sacraments, & in hearing divine Service or Exhortations; And such as ascribe
their

their temporall goods and blessings to their own industry and providence, and not to any speciall bounty or gift of God.

The fifth Petition.

Q. **W**Hat is the fifth Petition?

A. *And forgive us our debts, as we forgive our debtors.*

Q. What doe we beg by this Petition?

A. That God would pardon us the sins of our life past, as also the punishments, which are due unto them.

Q. Why are sins and the penalties of sin called *debts*?

A. Because they make us debtors to the justice of God, whom by sin we rob of his due honor.

Q. Why is it added, *As we forgive our debtors*?

A. To signifie, that God will not forgive us, unlesse we also
for-

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forgive our Brethren; *If you wil*
not forgive men, neither will your
Father forgive you your offences,
S. Mat. 6. 15.

Q. Who say this Petition ill?

A. Such as bear malice against
their neighbours, and seek re-
venge.

The sixth Petition.

Q. **W**hat is the sixth Peti-
tion?

A. *And lead us not into tempta-
tion.*

Q. What do we beg by this?

A. That God would not per-
mit us to be tempted above our
strength.

Q. Doth God tempt any man
to sin?

A. No, *God is not a tempter of
evils, he tempts no man. S. Iam. 1.
v. 13.*

Q. What other proof have you?

A. Out of *Psal. 5. Thou art not
a God*

a God willing iniquity : and out of Rom. 9. 14. *Is there iniquity with God ? No ; God forbid .*

Q. By whom then are we tempted ?

A. By the Devil , and our own concupiscence ., S. Iam. 1. 14.

Q. Can a man live in this world and be free from all temptations ?

A. Morally speaking , he cannot ; for the whole life of man on earth is a warfare . Iob. 7. 1.

Q. Why then do we pray to be delivered from temptations ?

A. That we may not be overcome or vanquished by them .

Q. Is temptation of it self a sin ?

A. No , not without consent on our part , nay it is a great occasion of merit , if we resist it , as we ought ,

Q. How prove you that ?

A. First, out of Apoc. 2. 10. 11. *Be thou faithful untill death (saith our Lord) and I will give thee a Crown of life : he that overcometh shall*

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shall not be hurt of the second death .

2. Because *Christ* himself, who never sinned, would be tempted, and the *Tempter* came un to him, &c. *S. Mat. 4. 3.*

Q. Are we never overcome, but by our own default?

A. Never, according to that answer which was given to *S. Paul*, desiring to be freed from a temptation, *my grace is sufficient for thee.*

Q. What other proof have you?

A. Out of *S. Iam. 4. 7. Resist the Devil and he wil flie from you.*

Q. Who are they that say this Petition ill?

A. Such as seek after occasions of sin, and wilfully expose themselves unto temptations.

Q. What are the best remedies against temptations?

A. To have recourse by humble Prayer to *God*, and to his *Saints*, and to such especially, as have been tempted in the same kind,

kind , to resist them valiantly at the first entrance , and to remember often our last things , *Death , Iudgement , Hell , and Heaven .*

The seventh Petition .

Q. **W**Hat is the seventh Petition ?

A. *But deliver us from evil .*

Q. What do we beg by this Petition ?

A. That God would deliver us from all our evils , both spiritual , and temporal , especially from the evils of sin , past , present , and to come .

Q. Who is the Authour of all evill of sin ?

A. The Devil ; for *sin in God there is none , 1. S. Iohn 3. 5.*

Q. What other prooffe have you ?

A. Out of *Wisdom 14. 9. Hateful to God is the impious man and his impiety .*

Q.

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Q. Who say this Petition ill?

A. They who commit their evils before God, and multiply their sins without remorse.

CHAP. VI.

The Haile Mary, or Angelical Salutation expounded.

Q. **W**hat is the *Haile Mary*?

A. It is a most honourable salutation of the blessed *Virgin Mary*, and a prayer unto her.

Q. How do you prove it lawful to honour Her?

A. Out of *S. Luke* 1. 48. where (by inspiration from God) she prophesied, saying, *All Generations shall call me blessed.*

Q. How many parts hath the *Haile Mary*?

A. It hath three parts.

Q.

Q. What is the first part?

A. *Haile Mary full of grace, our Lord is with thee.*

Q. Who made this part?

A. The *H. Ghost*, though it was delivered by the *Angel Gabriel*, *S. Luke* 1. 29.

Q. What signifies the word *Hail*?

A. It signifies *Rejoyce*, or be glad, O Mother of God.

Q. Why do we invite her by this Prayer to rejoyce?

A. Because it renews the memory of her blessed Sons conception, which is an infinite cause of joy to her and the whole Court of heaven.

Q. What signifies the word *Mary*?

A. It signifies *Star of the Sea*.

Q. Why is she properly called *Star of the Sea*?

A. Because she shines to us by her exemplar vertues in this *Sea* of miseries, like a most glorious *Star*.

Q.

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Q. What mean you by the words, *Full of grace*?

A. I mean that the blessed Virgin had a special fulnesse and prerogative of Grace, for the conception of her Son.

Q. What meanes *Our Lord* is with thee?

A. It meanes, that the whole *Trinity* was with her at that time in a particular manner.

Q. How declare you that?

A. Because the Father was with her, as with his *Spouse*, the Son, as with his *Mother*, the Holy Ghost was with her, as with his choicest *Tabernacle*.

Q. Are they now also with her?

A. They are, in glory, and will be so for all eternity.

*The second part of the
Haile Mary.*

Q. **W**hat is the second part of it?

A.

A. *Blessed art thou amongst women , blessed is the fruit of thy womb*

IESUS .

Q. Who made this part ?

A. These words, *Blessed art thou amongst women* , were first delivered by the Angel ; and after with the rest , uttered by S. Elizabeth , being inspired by the Holy Ghost , S. Luke 1. 28. 42.

Q. What understand you by *Blessed art thou amongst women* ?

A. I understand , she alone was chosen out among all women to be the Mother of God , and therefore ought to be blessed and praised by all women .

Q. Why by *married women* ?

A. Because their children are made the Sons of God by the nativity and merits of her Son , for whom she also daily begs blessings .

Q. Why by *Virgins* ?

A. Because she is their Queen , and cheifest Patronesse , and ob-

E taines

raines for them of her SON IESUS,
the gift of Chastity.

Q. Why by *Widdows*?

A. Because she is their best
example, and Advocate to their
Spouse her Son.

Q. What means, *Blessed is the
fruit of thy wombe*, IESUS?

A. It meanes, that IESUS is
her true and natural Son, and in
him she is the Author of all our
blessings, and to be blessed both
by men and *Angels*.

Q. Why are we *Catholikes* such
great honorers of the Name IESUS.

A. Because it is a name above
all names, as you have heard in
the Creed; and as *S. Paul* exhorts
saying. *All whatsoever ye do in
word or work, do all in the Name
of our Lord IESUS CHRIST, giving
thanks to God the Father by him,*
Col. 3. 17.

*The third part of the
Haile Mary.*

Q. **W**Hat is the third part
of the *Hail Mary*?

A. *Holy Mother of God, pray
for us sinners, now, and at the hour
of our death. Amen.*

Q. Who made this part?

A. The holy *Catholique Church*
in the Council of *Ephesus*, the
yeer of our Lord 431. *Pope Cele-*
stine presiding against *Nestor* the
Heretique, who denied our Bles-
sed *Lady* to be the Mother of God,
and would have her only called
the Mother of *Christ*. See *Baro-*
nus Tom. 5. An. 431.

Q. What meanes, *pray for us
sinners now*?

A. It meanes, that we need di-
vine assistance every moment.

Q. What meanes, *and at the
houre of our death*?

A. It meaneth that we then espe-

cially shall need the aid of Blessed Mary and her Son I E S U S , and therefore do now daily beg it: the word *Amen* signifies , *let it be done , so be it .*

CHAP. VII.

Charity expounded .

Q. **W** HAT is *Charity* ?

A. It is the gift of God , or a supernatural quality infused by God into the soule of man , by which we love God above all things , and our neighbour , as our selves .

Q Why is it called , *supernatural* ?

A. Because it is not in the power of nature to obtaine , but by the special grace and gift of God .

Q. Is *Charity* imputed, as *Protestants* would have it , or is it a quality truly inherent in the Soul ?

A. It is truly inherent in the Soul ,

Soul, as wisdom is inherent in a
Soul that is wise, and love in a
Soul that loveth.

Q. How prove you that?

A. First, out of *Rom. 5. 5.* *The charity of God which is poured forth in our hearts by the Holy Ghost which is given us.*

2. Out of *Dan. 6. 22.* *Before him (i. God) justice hath been found in me.*

3. Out of *Ephes. 3. 17. 18.* where *S. Paul* prayes for his brethren, that *Christ may dwell in their hearts by Faith, rooted and founded in Charity.*

Q. What is it to love God above all things?

A. To be willing to lose all things, rather then the Grace and Love of God, by mortal sin.

Q. Who have this love?

A. They who keep the Commandements of God, according to that, *This is the charity of God, that we keep his Commandements,*

and his Commandements are not heavy, 1. S. Iohn. 5. 3.

Q. Hath not he Charity then, that breaks any of the Commandements?

A. He hath not, for he that saith, he knoweth God, and doth not keep his Commandements, is a lyer, and the truth is not in him, 1. S. Ioh. 2. 4.

Q. What is it to love our neighbour as our selves?

A. To wish him as much good as we wish our selves, and to do him no wrong.

Q. Who is our neighbour?

A. All men, women, and children, and especially Catholiques.

Q. Why so?

A. Because they are the Images of God, and redeemed with the blood of Christ.

Q. Why especially Catholiques?

A. Because they are all Members of the mystical Body of Christ,

Christ, which is the Church.

Q. Whence ariseth the obligation of loving our neighbour?

A. Because God hath commanded it; and if one shall say, *I love God, and hateth his brother, he is a lyar*, 1. S. *Iohn* 4. 20.

Q. Are we not also bound to love our enemies?

A. We are; according to that, *It was said of old, Thou shalt not kill: but I say unto you, love your enemies*, S. *Mat.* 5. 44.

Q. What kind of love are we bound to shew to our enemies?

A. We are bound to use a civil carriage towards them, to pray for them in general, and to be in preparation of mind to do any charitable office for them, when their extream or moral necessity shal require it.

Q. What is the highest act of Charity?

A. To give our life for Gods honour, or the salvation of our neighbour.

Q. Why is *Charity* the greatest, and most excellent of vertues?

A. Because it is the life of all the rest, *Faith without works is dead*, S. *Ia.* 2. 26.

Q. What state of life do you conceive to be of greatest perfection?

A. That which of its own nature and proper institution obligeth to the highest and greatest *Charity*, for *Charity* is perfection; and such is the state not only of *Bishops* but also (as many probably think) of *Pastors*, who have the charge of Souls.

Q. How prove you that?

A. Out of S. *Iohn* 15. 13. *Greater Charity then this no man hath, that a man yield his life for his friends*, which is the proper obligation of every Parish Priest, according to that. *The good Pastor giveth his life for his sheep*. S. *Iohn*. 10. 11.

Q. How prove you the necessity

sity of Charity?

A. Out of S. Iohn Epist. 1. c. 4. v. 16. *He that remaines in Charity, remaines in God, and God in him:* and chap. 3. v. 14. *He that loves not, remaines in death.*

Q. What are the effects of Charity?

A. It remits all sin, Charity covers a multitude of sins. Ia. 5. 20. and gives spiritual life to the Soule. In this we know that we are translated from death to life, because we love the Brethren. 1. S. Iohn. 3. v. 14.

CHAP. VIII.

Of the Commandements in generall.

Q. **W**Hat is the principal aim or end of the Commandements?

E. 5

A.

106 *Of the Commandements.*

A. To teach us the will and pleasure of the eternall God, or the love of God and our neighbour, *He that loveth his neighbour hath fulfilled the Law. Rom. 13. 8.*

Q. Why are the *Commandements* (excepting the determination of the *Sabbath day*) called the *Commandements of the Law of Nature*?

A. Because God wrote them in the heart of man at his creation, being the very Dictates of natural reason.

Q. When did he renew them in the written Law?

A. When he gave them to *Moses* on Mount *Sinai* in *Thunder* and *Lightning*, written in two Tables of stone. *Exod. 20.*

Q. Why in *Thunder* and *Lightning*?

A. To move us to a careful observance of them.

Q. Are all men bound to know the *Commandements*?

A.

A. For the substance of them they are ; because they are the rule of our whole life and actions .

Q. How do you prove them to be only ten ?

A. Out of *Deut.* 4. 13. He shewed you his Covenant which he commanded you to do , and the ten words which he wrote in the two Tables of stone .

Q. By what kind of sins are the Commandements broken ?

A. By *Mortal sins* only ; for *Venial sins* are not contrary to the end of the *Commandements* , which is *Charity* , and therefore not against (properly speaking) but beside the *Commandements* .

Q. How declare you that ?

A. Because a *Venial sin* for example , an idle word , an officious or jesting lye , which hurts no body , the theft of a pin or an apple , is not of weight enough to break *Charity* betwixt man and man , much lesse betwixt God and man .

Q.

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Q. Is it possible for us to keep all the *Commandements*?

A. Not only possible, but necessary and easie, by the assistance of Gods Grace.

Q. How declare you that?

A, Because God is no Tyrant to command impossibilities under pain of eternal damnation, as he doth the keeping his *Commandements*.

Q. How prove you that?

A. First, out of *Exod* 20. 34. *Deut.* 27. 31. where he often commands them to be kept, threatening grievous punishments to such as break them.

Secondly, out of *S. Mat.* 5. 19. *He therefore that shal break one of these least Commandements and teach men so to doe shal be called least in the Kingdome of Heaven; but he that shal do and teach them, shal be called great in the Kingdom of Heaven.*

Thirdly, out of *S. Mat.* 11. 29.

30. Take up my yoke upon you (saith our Lord) for my yoke is sweet, and my burthen light. And again, 1. S. Iohn 5. 3. His Commandements are not heavy.

Q. Hath God ever promised to inable men to keep them?

A. He hath, and also actually to make them keep and do them.

Q. How prove you that?

A. Out of Ezek. 36. 27. I will put my Spirit in the middle of you (saith our Lord) and I will make that ye walk in my Precepts, and keep my judgements, and do them.

And again, ch. 37. v. 24. They shall be my people, and I will be their God; there shall be one Pastor of them all, they shall walk in my judgements, and keep my Commandements, and do them.

Q. How do you prove that any have kept them?

A. Out of S. Luke 1. 6. Zachary and Elizabeth were both just before God, walking in all the Commandments

110 *Of the Commandements
ments and Iustifications of our Lord
without reproof.*

Q. How prove you the keeping
of them to be necessary to salva-
tion ?

A. First out of *S. Mat. 19. 17.*
*If thou wilt enter into life (saith
our Lord) keep the Commande-
ments .*

Secondly , Out of *S. Luke 19.*
25. 28. where , when the *Lawyer*
had asked what he should do to
possesse everlasting life , and had
repeated the sum of the *Comman-
dements* , *Christ* answered him ,
saying , *Do this , and thou shalt
live .*

Thirdly , Out of *Rom. 2. 13.*
*Not hearers of the Law are just with
God , but doers of the Law shall be
justified .*

Of the Commandements
in particular .

The first Commandement
expounded .

Q. **W**hat is the first Com-
mandement ?

A. *I am the Lord thy God , who brought thee out of the Land of Egypt, and out of the house of bondage. Thou shalt not have strange Gods before me . Thou shalt not make to thy self a graven thing , nor any similitude that is in heaven above or in the earth below , or of things that are in the waters under the earth ; Thou shalt not adore nor worship them ; I am the Lord thy God , strong and jealous , visiting the sins of the Fathers upon their children to the third and fourth generation of them that hate me ; And shewing mercy to thousands of those that love me and keep my Commandements .*

Q.

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Q. What are we commanded by this *Precept*?

A. To serve, love, adore, and worship one onely true, living, and eternal God, and no more.

Q. What are we forbidden by this *Precept*?

A. To worship any Creature for a God, or give it the honour which is due to God.

Q. What is the honour due to God?

A. Supreme and Sovereign Honour, which is called by Divines, *Latria*, by which we honour him as the great master of Life and Death, as our *Creator*, *Redeemer*, *Conserver*, and *Last End*.

Q. How do men sin against this *Commandement*?

A. By worshipping *Idols* and false Gods; by erring or doubting in faith; by Superstitions and Witchcraft.

Q. How else?

A.

A. By communicating with *In-*
fidels , or *Hereticks* , by belceeing
Dreams , &c.

Q. How doe you prove it a
great sin to go to Church with
Hereticks ?

A. Because by so doing we
out wardly deny our Faith , and
professe their false Faith , at least
in our Country , where going to
Church is , by the Laws of the
Land , made a distinctive sign be-
twixt them and us .

Q. What Scripture have you a-
gainst it ?

A. Out of *S. Luke* 17. 23. 24.
where *Christ* forbids it , saying ,
And they shall say to you , Loe here
Christ , *Loe there Christ* ; goe ye not,
neither doe ye follow them .

Q. What other proof have you ?

A. Out of *Titus* 3. 10. 11. *A*
man that is an Hereticke avoid, know-
ing that he that is such an one is sub-
verted , and sinneth .

Q. How prove you it unlawful
to

114 The 1. Commandment
to go to Witches, and Fortune tel-
lers?

A. Out of Deuter. 18. 10. 11.
There shall not be found among you
any one that maketh his son or his
daughter to passe through the fire, or
that useth divination, or an observer
of times, or enchanter, or witch, or
a charmer, or a wizzard, or necro-
mancer, &c. for all these things our
Lord abhorreth.

Q. What understand you by
those words, Thou shalt not make
to thy self a graven thing, &c. Thou
shalt not adore them, &c.?

A. I understand, that we must
not make Idols, nor Images, nor
any graven thing whatsoever, to
adore it, as a God, or with Gods
honor.

Q. Why are not these words
expressed at length in many of
our short Catechismes?

A. Because they are sufficiently
included in the preceding words,
Thou shalt not have strange (or o-
ther)

ther) *Gods before me*.

Q. How declare you that?

A. Because, if we must have, no other, but one only true God, who created heaven and earth, then it is cleare to the reason of every child, that we must not have many Gods, or any graven things for Gods, or adore any other thing, for God.

Q. Why do *Protestants*, or those of the new Religions, instead of *graven thing*, translate *graven Image*?

A. Because they have a will to corrupt the Text, in hope by so doing to perswade ignorant people, that *Catholikes* are *Idolaters*, and break the first Commandement, by making and worshipping holy *Images*.

Q. How do you prove they corrupt the Text?

A. Because the Hebrew word is *Pesel*, which signifies a *graven thing*, the Greek word is *Idolon*.

116 *The 1. Commandement*
an *Idol*, and the *Latin* is *Sculptile*,
a *graven thing*; therefore the word
Image is a meer corruption.

Q. Is it lawful then to give any
honor to the *Images* of *Christ*,
and his *Saints*?

A. Yes, an inferiour or relative
honour, in as much as they re-
present unto us heavenly things,
but not Gods honour, nor yet the
honour due to *Saints*.

Q. How prove you that?

A. Out of *Exod.* 25. 18. 19. 22.
where God himselfe commanded two
Cherubins to be made of beaten Gold,
and to be set on both sides of the *Ark*,
(before which the people were to
pray) and promised that he would
speak unto them from the middle of
the *Cherubins*; Therefore it is law-
ful to make *Images*, and pray be-
fore them.

Q. Do not *Catholikes* pray to
Images and *Relikes*?

A. No, by no means; we
pray before them indeed (to keep

us

us from distractions, and help our memories in the expression and apprehension of celestial things) but not to them; for we know well, that they can neither see, nor hear, nor help us.

Q. What other proof have you for the lawful use of *Images*?

A. First, out of *S. Iohn 3. 14.* where *Christ* approves the making and exalting the *Brazen Serpent*, by which the *Israelites* were healed in the *Desart*, and ownes it to be an *Image* or *Figure* of himselfe; exalted on the *Crosse*.

Secondly, because we read in *Baronius*, that famous *Church-Historian*, in the yeare of *Christ 31.* That *Christ* himselfe sent his owne *Image* to *King Abulagar*, and made it also by miracle on the handkerchief of *S. Veronica*, and on his owne shrowd.

Add to this, that the second *Nicene Council, Act. 7.* Anathematizes *Imagebreakers*, that is, such
as

118 *The 1. Commandement*
as shall break them in contempt
or scorne, and all such as alledge
the places of Scripture, which are
against *Idols*, against the sacred
Images; and also those who say
Catholikes honor Images, as Gods,
with Sovereign honor.

Q. How could you further sa-
tisfie a *Protestant*, that should
charge you with Idolatry, in
giving Sovereign Honor to Pi-
ctures and Images?

A. I would for his satisfaction
herein break a *Crucifix*, or tear a
Picture of *I E S U S Christ* in pieces,
and throw the pieces in to the
fire; and would shew him the
Council of Trent, Sess. 25. which
teaches thus; *Images are not to be*
venerated for any vertue or Divinity
is beleev'd to be in them, or for any
thing that is to be petitioned of them,
or for any trust or confidence, that is
to be put in them, as the Gentiles did
of old, who reposed their hope and
trust in their Idols; but because the

honor that is exhibited to them, is refer'd to the Prototypes, represented by them, &c.

Q. What benefit do we receive by Images?

A. Very great; because they movingly represent to us the mysteries of our *Saviors Passion*, as also the martyrdoms and examples of his *Saints*.

Q. Is there not some danger of *Idolatry* in the so frequent use of Images?

A. Truly none at all; for it is not well possible, that any rational Man, who is but meanly instructed in Christianity, should conceive or think a peece of painted Wood or Marble is that *God and Man Christ I E S U S*, who was born of the *Virgin Mary*, died on the *Crosse*, arose from the dead, ascended into Heaven, and sits now at the right Hand of God.

Q. But how if such inconveniences happen, at least by accident?

A.

A. Let the abuse be mended, and not the good institutiō taken away or blamed; For mans nature is subject to hurt it selfe, even in the best things, which must not therefore be given over.

Q. How do you prove it lawful to paint God the Father like an old man, seeing he is a pure Spirit, and hath no body?

A. Because he appeared to the Prophet *Daniel* in the shape of an old Man, *Dan. 7.* but this is so to be understood, that the Pictures we make, are not the proper Images of God the Father, but of that shape wherein he appeared to *Daniel*. And the like is to be understood of the Pictures of *Angels*, to wit, that they are not proper Images of them, according to their spiritual substances, but of the shapes they appeared in to men.

Q. What utility doth acruē to us, by our honouring and canonizing *Saints*?

A.

A. Very great ; seeing it much conduceth to the breeding of virtue and the love of God , making us know that it is possible even for us our selves , to come to the like rewards .

Q. How declare you that ?

A. Because the higher esteem we have of the *Saints* , and of the excellency of their state, the more ardent must needs be our desire , and the stronger our courage to do and undertake , what they did, and practised .

Q. Is it lawful to honour *Angels*, and *Saints* ?

A. It is , with *Dulia* , or inferior honour , proportioned to their Excellency, but not as God , nor with Gods honor .

Q. How prove you that ?

A. First , out of *Ioshua* 5. 14. 15. where *Ioshua* did it : *I am the Prince of the Host of our Lord* , said the *Angel* to *Ioshua* , and *Ioshua* fell flat on the ground, and adoring,

F said ,

122 *The 1. Commandement*
said, what speakes my Lord unto his
servant?

Secondly, *Apoc. 22. 9.* where
S. Iohn did it, (though the *Angel*
had once before willed him not
do it, in regard of his Apostoli-
cal dignity, *ch. 19. v. 10.*) And I
fell downe (saith he) to adore before
the Feet of the *Angel*, who shewed
me these things.

Q. Is it lawful to honor the Re-
liques of Saints?

A. With a relative Honour it
is, but not with Gods Honour.

Q. How prove you that?

A. First, because a dead man
was raised from death to life, by
touching the bones of *Eliseus* the
Prophet, *4. Kings 13. 21.*

Secondly, out of *S. Mat. 9. 20.*
21. where we read, the woman
was healed of her Bloudy Flux,
by but touching the hem of our
Saviours Garment and believing
that it would heal her.

Thirdly, out of *Acts 19. 12.* The
Hand-

Handkerchiefs and Aprons which had but touched the Body of S. Paul, cast out Devils, and cured all diseases.

Q. How prove you that dead and inanimate things (for example *Medals, Crosses, Churches, Beads, Water, and the like*) are capable of sanctity and honor?

A. First, out of *Iosh. 5. 15. and Numb. 22. 21.* where the *Angel* saith to *Moses*, and *Ioshua*, *Loose the shoes from thy feet, for the ground whereon thou standest is holy ground.*

Secondly, out of *S. Mat. 23. 17. 18.* where we read, that the *Temple* sanctifieth the *Gold*, and the *Altar* the *Gift*, *Ye fools and blind* (saith our Lord) *Whether is the greater the Gold, or the Temple, that sanctifieth the Gold? The Gift, or the Alter that sanctifieth the Gift?*

Thirdly, out of *1. Tim. 4. 45.* *Every creature of God is sanctified by the Word of God and Prayer.* And out of *2. S. Pct. 1. 18.* where he calls the mountain *Tabor*,

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a holy hill ; because Christ , was
transfigured upon it .

Q. How prove you that *Pilgrimages* to holy places , as to *Mount Calvary* , *Mount Tabor* , and the *Sepulcher of Christ* , are laudable and pious practises ?

A. First , out of *Deut. 1. 16* , where God himself commanded , That thrice a yeare all the people should come up unto *Hierusalem* , to adore and make their Offerings to him .

2. The example of *Christ* himself , our blessed *Lady* , and *S. Ioseph* , who went up to *Hierusalem* at the solemn day of the *Pasche* , *S. Luke 2. 41. 42.*

3. Out of *Acts 8. 29. 38.* where the *Ethiopian Eunuch* , going on Pilgrimage to *Ierusalem* , was in his returne converted & baptized by *S. Philip* : so pleasing was his Pilgrimage to God .

Finally , because it was foretold by the *Prophets* , that those places ,
which

which *Christ* sanctified by his *Pas-*
sion, should be of great Pilgrimage
 and adoration. We will adore
 (saith *David*) in the place where
 his feet stood. *Psal.* 131. And in
Isa. 11. 10. we read. To him shal
 the *Gentiles* pray, and his *Sepulcher*
 shall be glorious.

Q. How do you prove it law-
 ful to go on Pilgrimage to the
Shrines of *Saints*?

A. Because (as you have read
 already) their *Reliques* are holy
 and venerable things, and God is
 pleased to work great *Cures* and
Miracles by them, for such as are
 devout honorers of them.

Q. Is there any power now in
 the *Church* to do *Miracles*?

A. There is, according to that
 unlimited promise of *Christ*, *Them*
that believe in me these signes follow;
in my Name they shall cast out
Devils, they shall speak with new
tongues, they shall lay hands upon
the sick, and they shal be whole: *Saint*
Mark 16. 17. F 3 Q.

Q. Have these things been done in later Ages?

A. They have, and are, as you may see in the unquestionable Histories, and Records of all Catholike Countreys, where many great *Miracles* wrought by the Servants of God, and especially at the *Pilgrimages* and Shrines of *Saints*, are yeerly registred under the Depositions of ey-witnesses, men above all exceptions, which cannot be denied, vnlesse we deny all History.

Q. Why then doe the pretended *Reformers* say, that *Miracles* are ceased?

A. Because they and their Sect-masters have never yet been able, to do any, in confirmation of their Errours.

Q. Why are so few done here in *England*?

A. By reason of the incredulity of *Sectaries*.

Q. What necessity is there of the

the beliefe of *Miracles* ?

A. Doubtlesse very great : because the beliefe of *Miracles* well grounded , makes men extreamly apprehensive of the presence of God , and his immediate government of humane affairs , so that he who absolutely denies *Miracles* , is to be suspected of not believing particular providence , which is the main string on which all Christianity depends .

*The second Commandement
expounded .*

Q. **W**hat is the second Commandement ?

A. *Thou shalt not take the Name of the Lord thy God in vain .*

Q. What is forbidden by this Precept ?

A. All false , rash , and unnecessary *Oaths* .

Q. What kind of sins are false and rash *Oaths* ?

A. Mortal sins, if they be voluntary and deliberate; because by such Oaths we call God to witnesse to a lye; or at least, to an incertainty.

Q. What are the necessary conditions of a lawful Oath?

A. *Truth*, that we hurt not Gods Honor; *Justice*, that we wrong not our neighbor; and *Judgement*, that we swear not vainly.

Q. What is a just cause of an Oath?

A. Gods Honor, our own, or our neighbors lawful good and defence.

Q. If a man swear to do that which is evil, is he bound to keep his Oath?

A. No; He is bound not to keepe it; for an Oath is not a bond of iniquity.

Q. How prove you a vain or jesting Oath to be a sin?

A. Out of *S. Mat. 5. 34.* *It was said*

said of old (saith our Lord) thou shalt not commit perjury; But I say unto you not to swear at all, that is, without just cause.

Q. What other proof have you?

A. Out of *S. Iam. 5. 12.* But above all things swear ye not; neither by heaven nor earth, nor any other Creature. But let your talk be yea, yea, no, no, that ye fall not under judgement.

Q. What else is prohibited by this Precept?

A. All cursing and blaspheming.

Q. How else do men sin against this Precept?

A. By breaking lawful Vows, and by making, or keeping unlawful ones.

Q. What is a Vow?

A. It is a deliberate and voluntary promise made to God, of some better good.

Q. How do you prove it law-

130 *The 3. Commandement
ful to make Vows ?*

A. Out of *Esay* 19. 21. *They
shall make Vows unto our Lord and
shall pay them .*

Q. What is commanded by
this *Precept* ?

A. To speak alwaies with re-
verence of God , and his Saints ?

*The third Commandement
expounded .*

Q. **W**hat is the third *Com-
mandement* ?

A. Remember thou keep holy the
Sabbath day .

Q. When began the *Sabbath* to
be kept ?

A. From the very Creation of
the world : For then God blessed
it and rested on it from all his works ,
Gen. 2. 2.

Q. When was this *Commande-
ment* renewed ?

A. In the old Law , when God
gave the *Commandements* to Mo-
ses

ses on Mount Sinai, written with his own fingers in two Tables of Stone, *Exod. 20.*

Q. Why was the *Jewish Sabbath* changed in to the *Sunday*?

A. Because *Christ* was born upon a *Sunday*, rose from the dead upon a *Sunday*, and sent down the *Holy Ghost* upon a *Sunday*: works not inferiour to the Creation of the world.

Q. By whom was it changed?

A. By the Governors of the Church, the *Apostles*, who also kept it, for *S. Iohn* was in Spirit on the *Dominical Day* (which was *Sunday*) *Apoc. 1. 10.*

Q. How prove you, that the Church hath power to command Feasts and holy Dayes?

A. By this very act of changing the *Sabbath* in to the *Sunday*, which *Protestants* allow of; and therefore they fondly contradict themselves, by keeping *Sunday* so strictly, and breaking most other Feasts

132 *The 3. Commandement*
Feasts commanded by the same
Church.

Q. How declare you that?

A. Because by keeping *Sunday*, they acknowledge the Churches power to ordain Feasts, and to command them under sin, and by not keeping the rest by her commanded, they again deny in fact the same power.

Q. What other proof have you?

A. Out of *S. Iohn* 10. 22. where we read, that Christ himselfe was present, and kept the Dedication of the Temple in Ierusalem, a Feast ordained by *Iudas Machabæus*, 1. *Mach.* 4.

And out of *Acts* 2. 1. where the *Apostles*, keeping the Feast of *Pentecost*, were all filled with the *Holy Ghost*. Neither do *Protestants* as yet dissent from this, though some have lately prohibited and prophaned both it, and the most holy Feast of the *Resurrection*.

Q.

Q. What command have you from God for obedience to the Church in things of this nature?

A. Out of *Acts* 15. 40. 41. where we read, that *S. Paul* went about confirming the Churches, and commanding them to keep the precepts of the Apostles, and the Ancients. And out of *S. Luke* 10. 16. He that beareth you, beareth me, and he that despiseth you (the Church) despiseth me.

Q. May Temporal Princes and the Laity make a Holy Day?

A. With consent and approbation of the Church, they may; otherwise not: because that is an act of spiritual jurisdiction.

Q. For what end doth the Church ordain Holy daies?

A. For the increase of piety, and in memory of special benefits received from God.

Q. If keeping the Sunday be a Church-precept, why is it numbred in the Decalogue, which are the
Com-

134 *The 3. Commandement*
Commandements of God, and of
the Law of Nature?

A. Because the substance or
chiefe part of it, namely, *That a*
day be set a part for the service of God,
is of divine Right, and of the
Law of Nature, though the deter-
minating this particular Day,
Sunday rather than *Saturday*, be
a *Church Ordinance* and *Precept*.

Q. Did not *Christ* when he
confirmed the rest, confirm also
this *Commandement*?

A. In asmuch as it belonged to
the *Law of Nature*, he did; but
not as it belonged to the *Ceremo-*
nial Law of the *Jews*, and was af-
fixed to *Saturday*; therefore now
we are not bound to keep the *Sa-*
turday.

Q. Why so, I pray you?

A. Because that particular day
was a command of the *Ceremonial*
Law of the *Jews*, which was ab-
rogated, and ceased to oblige
after the death of *Christ*.

Q.

Q. To what are we obliged by this Precept?

A. To spend the *Sunday* in Prayer and *Divine service*.

Q. What is the best means to sanctifie the *Sunday*?

A. By hearing *Masse*, confessing our *sins*, *Communicating*, hearing *Sermons*, and reading good *Books*.

Q. What is forbidden by this Precept?

A. All prophane imployments, and servile labours, excepting such as are of necessity, as dressing meat, serving cattel, &c. or such as appertain to Piety, and the works of Mercy.

Q. Who break this *Commandment*?

A. Such as without necessity spend any considerable part of the *Sunday* in servile labours.

Q. How else is the *Sunday* prophaned?

A. By spending all the morning

136 *The 3. Commandement*
ing in lazy lying in bed , or vain
attiring our selves ; by missing
Divine Service , when we may
hear it, or spending the greatest
part of the day in *drinking, gaming,*
dancing , or the like .

Q. Is there any thing now in
this first *Table* of the *Law* impos-
sible to be observed ?

A. No certainly : for nothing
can be more easie and delightful
to the true lover of God , then to
do all things that are here com-
manded .

Q. Why do you now divide
the *Tables* of the moral *Law* into
three and seven . wheras anciently
some *Fathers* assigned four to the
first *Table* , and sixt to the last ?

A. Concerning the manner of
limitting the number of Com-
mandements to each *Table* the
Scripture sayes nothing , not so
much as which is the third, which
the fourth *Commandement* , and
therefore it is in it self indifferent ;

Saint

Saint Hierom divides them into four and six . which is no where condemned ; *Saint Augustin* into three and seven , who is more generally followed ; but indeed the matter is of no great importance how we reckon them, so we retain them in our Books and keep them in our lives .

Q. But what reason can justify the omission of so great a part of the Text , when we transcribe the Commandements into our Catechismes ?

A. Such Books , being composed principally for the unlearned , are by the Pastors of the Church abridged into the shortest and easiest method they can , prudently condescending to the weak memories and low capacities of the people ; nor can the Church be accused of the least shadow of corrupting or omitting any part of the Commandements , or of Gods Word ; since
in

138 *The 4. Commandement*
in no Catholique Bible is there
one syllable left out; And whether
the first Commandement (after
this account) be divided , and the
last two united ; or contrariwise ,
the last divided , and the first u-
nited , is not at all materiall , the
whole ten Commandements be-
ing intirely contained in both or
either way .

*The Second Table of the
Law .*

*The fourth Commandement
expounded .*

Q. **W**hat is the fourth Com-
mandement ?

A. *Hon our thy Father and Mo-
ther .*

Q. What are we commanded
by this Precept ?

A. To love , reverence obey
and relieve our parents in their
wants .

Q.

Q. Why to love them?

A. Because under God they are the chief causes of our very life and being, and doe not only bring us forth with much grief and pain, but bring us up with much love, labour, and sollicitude.

Q. How are we bound to reverence them?

A. Not only inwardly in our hearts, but also outwardly in our carriage and comportment.

Q. Why to obey them?

A. Because they are Gods *Vicegerents*, and have received power from him, (*from whom is all Paternity in Heaven and Earth*) both to direct us, instruct us, and correct us.

Q. In what things are we bound to obey our *Parents*?

A. In all that is not sin, according to that, *Children obey your Parents in all things, for that is well pleasing unto God, Col. 3. 20.*

Q.

Q. What is prohibited by this Precept?

A. All fowrenesse, stubbornesse and disobedience to *Parents*.

Q. What is the reward of dutifull children?

A. A long and happy life, good children (if they marry) & a good death.

Q. What is the reward of undutiful children?

A. A short and sinful life, accompanied with an untimely death, witnesses the example of *Absolon*, 2. *King*. 18. 14.

Q. What other prove have you?

A. That of *Prov.* 30. 17. The eye that scorneth his father, and that despiseth the travail of his mother in bearing him, let the ravens of the torrent pick out, and the young of the Eagle eat it.

Q. What signifies the word *Father*?

A. It signifies not only our cor-
po-

poral Parents, but also our *Ghostly* Fathers and all lawful Superiours .

Q. What do we ow to *Ghostly* Fathers ?

A. Love , reverence , obedience , and sustenance .

Q. Why Love ?

A. Because they are the Fathers and Feeders of our Souls , and under God and his Saints , the Instrumental causes of all our spiritual goods : For in Christ IESUS by the Ghospel I begot you (saith S. Paul) 1. Cor. 4. 15 .

Q. Why reverence ?

A. Because they are Gods Anointed , and represent the person of Christ ,

Q. Why obedience ?

A. Because God hath appointed them to be our spiritual Pastors , Guides and Governours .

Q. In what are we bound to obey them ?

A. In all things belonging to Faith , Doctrine , and the government

142 *The 4. Commandement*
ment of our Souls ?

Q. Is any great honour due to
Priests and Ghostly Fathers ?

A. There is ; according to that
of S. Paul , The Priests that rule
well , let them be deemed worthy of
double honor , especially they that la-
bor in the Word and Doctrine , 1.
Tim. 5. 17.

Q. How may we sin against
Priests and Ghostly Fathers ?

A. By disobeying , or detra-
cting them , or believing slan-
derous reports against them , u-
pon meer hearsay , or the testi-
mony of insufficient witnesses , or
without witness .

Q. What testimony is sufficient
against a Priest ?

A. I wil tell you out of Saint
Pauls mouth : Against a Priest
(saith he to Timothy , the Bishop
of Ephesus) receive not an accusa-
tion under two or three witnesses , 1.
Tim. 5. 19. and 21. I testifie be-
fore God and Iesus Christ , that thou

keep

Keep these things without prejudice.
and do nothing by declining to the
one part.

Q. Is it convenient to ask a
Blessing of Priests?

A. It is; because they give it
in the name and person of *Christ*.

Q. What Warrant have you
for it?

A. First, out of *S. Mark 10. 16.*
where *Christ*, laying his hands upon
the children, blessed them.

Secondly, the example of *Mel-
chisedek*, blessing *Abraham*; upon
which *S. Paul* saith, *Without all
contradiction, that which is lesse is
blessed of the better. Heb. 7. 7.*

Q. What Scripture have you for
obedience to Priests?

A. *Heb. 13. 17.* Obey your Pre-
lates and be Subject to them; for they
watch us, being to render an account
for our Souls. And in the old Law
disobedience to the Priest was pu-
nished with death, *Dent. 17. 12.*

Q. In what are we bound un-
der

144 *The 4. Commandement*
der sin, to obey Princes and temporal Magistrates?

A. In all things (which are not sin) belonging to the good and peace of the Common wealth.

A. How prove you that?

A. First, out of *Rom. 13. 1.* Let every soul be subject to the higher Powers, for there is no Power but of God; he therefore that resists Power, resists the Ordinance of God.

Secondly, out of *1. S. Pet. 2. v. 14. 15.* Be ye subject to every creature for God, whether to the King, as excelling, or to Magistrates, as sent by him to the revenge of Malefactors.

Q. What if Kings or Magistrate command us to do sin, or thing against our conscience?

A. Then we must answer them with the Apostles, we must obey God, rather then men, *Act. 5. 29*

Q. In what are Servants bound to obey their Masters?

A. In all things that are not sin
be-

belonging to their charge.

Q. How prove you that?

A. Out of Col. 3. 22. *Servants obey in allthings your Masters, according to the flesh, not serving the eye, as pleasing men, but in simplicity of heart, as pleasing God.*

Q. How do Servants sin against their Masters?

A. By neglecting their commands, stealing or spoiling their goods &c.

*The fifth Commandement
expounded.*

Q. **W**Hat is the fifth Commandement?

A. *Thou shalt not kill.*

Q. What is prohibited by this?

A. All murder, unjust shedding of blood, fighting and quarrelling.

Q. Is it not lawful to kill in any case?

A. Yes, in a just War, or when
G publike

146 *The 5. Commandement*

publike Iustice requires it ; for the Magistrate beareth not the sword without cause , *Rom. 13. 4.* As also ; in the blamelesse defence of our own, or our innocent neighbours life , against an unjust Invader .

Q Is it lawful to fight *Duels*, appointing a set time and place , for private Interest , or *Puntilio's* of honor ?

A. No , by no meanes ; for the Church hath forbidden it under *Excommunication* , to be incurred *Ipsa facto* ; and such as die in *Duels*, can neither have *Christian burial*, nor be prayed for by the Church .

Q. How prove you all fighting and quarrelling to be unlawful ?

A. Out of *S. Mat. 5. 39.* You have heard (saith Christ) it was said of old , an eye for an eye , and a tooth for a tooth ; but I say unto you not to resist evil , but if any one strike thee on the right cheek , turn to him also the other .

Q. What else is forbidden by this Precept ?

A.

A. To seek , wish , or desire our own or any other mans death, out of impatience , or passion ; or to cause women with child to miscarry .

*The sixth Commandement
expounded .*

Q **W** Hat is the sixth Commandement ?

A. *Thou shalt not commit Adultery .*

Q. What is prohibited by this Precept ?

A. All carnal sin with another mans wife , or another womans husband , and chiefly *Adultery* , as also *Fornication* and *Pollution* .

Q. How prove you *Fornication* and *Pollution* to be mortall sins ?

A. Out of *Col. 3. 5.* *Mortifie therefore (saith S. Paul) your members upon earth , fornication , uncleanness , lust , evil concupiscence , and avarice , which are the service of Idols , for*

148 *The 6. Commandement*
which the wrath of God comes upon
the children of Incredulity .

Q. In what case is it lawful
for a man to dismiss his wife ?

A. Onely in case of evident *Adul-*
tery .

Q. Can he that hath so dismiss-
ed his wife, marry another during
her life ?

A. He cannot ; for *he that dis-*
misseth his wife , and marrieth ano-
ther , commits Adultery , S. Mar.
10. 11. And S. Luke 16. 18. He
that marrieth her that is so dismissed
commits Adultery .

Q. Why is adultery a far greater
sin then Fornication ?

A. Because it is a great iniury
to our innocent neighbour ; as
also to the *Sacrament of Matrimony.*

Q. How prove you that a wife
so dismissed from her husband
cannot marry again during her
husbands life ?

A. Out of *1. Cor. 7. 10. 11. To*
those that are married (saith S. Paul)

not

not I give commandement , but the Lord , that the wife depart not from her husband , and if she departs , to remain unmarried . And v. 39. A woman is bound to the law so long as her husband liveth: but if her husband sleep (that is , be dead) she is at liberty , let her marry whom she will .

Q. What else is forbidden by this Preept ?

A. Whoredome , Incest, Sacriledge, and sin against Nature .

Q. Why is lust hateful in the sight of God ?

A. Because it defiles in us the Image of God , and the Temple of the Holy Ghost .

Q. What more is here prohibited ?

A. Vnchast touching of our selves, or others , with all delight in lustful thoughts and kisses .

Q. What is the hire of unlawful lust ?

A. Death and damnation ; For neither Fornicators , nor Adulterers ,

150 *The 6. Commandement
nor the effeminate (that is, such as
defile themselves with voluntary
pollution) shal possesse the Kingdome
of God, 1 Cor. 6. 10.*

*The seventh Commandment
expounded.*

Q. **W**Hat is the seventh
Commandment?

A. *Thou shalt not steal.*

Q. What is forbidden by this
Precept?

A. All unjust taking away, or
detaining that which is another
mans.

Q. How many kinds of theft be
there?

A. Three kinds; *simple Theft*,
which is a secret taking away of
that which is another mans; *Rapine*,
which is a violent open taking
away, or keeping of that which is
another mans; and *Sacriledge*,
which is a stealing of sacred things
or out of sacred places.

Q.

Q. When is theft a mortal sin ?

A. When the thing stolen is of a considerable value, or causeth any notable hurt to our neighbour.

Q. How prove you that ?

A. Out of 1 Cor. 6. 10. *Neither Theeves nor covetous men, nor Extortioners shall possesse the Kingdom of God.*

Q. What doth a sin of Theft oblige us to ?

A. To make restitution of the thing stolen to the right owner, if we be able, else the sin will not be forgiven us.

Q. What else is here prohibited?

A. All *Vsury*, *Bribery*, *Cousenage* in gaiming, or unjust gain by buying or selling.

Q. What is *Vsury*?

A. It is to receive, or to will some money or moneys worth, as gain, above the principal, immediately out of the consideration of loan.

Q. How prove you *Vsury* and

152 *The 7. Commandement*
Bribery to be great sins ?

A. Out of *Psal. 14. 1, e.* O Lord,
who shall dwell in thy Tabernacle ?
or who shall rest in thy holy mountain ?
he that hath not given his mony to
use, nor taken Bribes upon the inno-
cent man.

Q. How are rich men soonest
brought to beggery ?

A. By mingling other mens
goods among their own.

Q. How do men generally sin
against this *Precept* ?

A. Princes, by imposing unjust
Taxes on their Subjects; *Subjects*,
by not paying their due Taxes to
their *Prinees*; *Buyers* and *Sellers*, by
deceitful weights and measures,
or by exceeding the just price,
Masters by defrauding *Servants* of
their wages and *Servants* by im-
bezelling their Masters goods.

*The eighth Commandement
Expounded .*

Q. **W**hat is the eighth Com-
mandement ?

A. *Thou shalt not bear false
witnesse against thy neighbour .*

Q. What is prohibited by this
Precept ?

A. *All false testimonies, rash judge-
ments and lies .*

Q. Why is false testimony so
great a sin ?

A. *Because it is against the
justice of God, and our neighbour.*

Q. How prove you , that cor-
rupt judgement is a great sin ?

A. *Out of Isa. 5. 30. 23. 24.
Woe be to you that call evil good, that
justifie the impious man for bribes ,
and rob the just man of his justice ;
for as fire devoureth the stubble , so
shall the root of these men be a hee .*

Q. Why is rash judgement a great
sin ?

154 *The 8. Commandement*

A. Because it robs God of his Indgment, and our neighbour of his good name : *Do not ye judge that ye be not judged. Mat. 7. 1.*

Q. Why is it a sin to lie ?

A. Because the *Devil is a liar and the Father of lies*, S. Ioh 8. 44.

Q. What else is prohibited by this *Precept* ?

A. The crimes of *whispering*, *Flattery* and *Detraction*.

Q. What is *whispering* ?

A. It is to break friendship betwixt others, by speaking ill of one unto the other behind his back.

Q. What is *Flattery* ?

A. To attribute to another some perfection, which he hath not, or to praise him for that, which deserves it not.

Q. What is *Detraction* ?

A. It is a secret staining and blotting anothers good name.

Q. What is he bound to, that hath hurt his neighbour, in any of these kinds ?

A.

A. To make him satisfaction and restore him his good name .

Q. How for example ?

A. If he have told a hurtful lie of him , he is bound to unsay it , or if he have revealed his secret sin , he is bound to speak wel of the same party , & to mitigate the matter all he may .

Q. Is it a sin to harken to *detractor* ?

A. To do it willingly and with delight , or so as to incourage the *detractor* , it is , for by so doing we cooperate with the *detractor* .

Q. How then must we behave our selves among *detractors* ?

A. If they be Inferiours , we must reprehend them ; if Equals or Superiors , we must shew our selves at least not pleased with that discourse .

Q. What is *rash Iudgement* ?

A. That which is grounded on meer *hear-saies* , *jealousies* , and *surmises* , without any moral certainty

156 *The 8. Commandement*
ty, or great probability.

Q. When is a lie, a mortal sin?

*A. When it is any great disho-
nor to God, or notable prejudice
to our neighbour; otherwise if it
be meerly officious or jesting, it
is but a venial sin.*

*The IX & X. Commandements
expounded.*

*Q. What are the ninth
and tenth Comman-
dements?*

*A. Thou shalt not covet thy neigh-
bours wife.*

*Thou shalt not covet thy neighbours
goods.*

*Q. What is prohibited by these
Commandements?*

*A. The inordinate will or desire
of unlawful lust, especially Adul-
tery, and of all Theft.*

Q. What else?

*A. Nor only all deliberate,
desire, or consent; but like wise all*

voluntary delight and complacence in covetous or impure thoughts.

Q. How prove you, that unchast desires are mortal sins?

A. Out of S. Mat. 5. 28. 29. It was said of old, thou shalt not commit Adultery, but I say unto you, whosoever shall see a woman to lust after her, he hath already committed Adultery in his heart.

Q. How prove you covetous desires to be great sins?

A. Out of 1 Tim. 6. 9. They that will be made rich, fall into temptations and the snare of the devil, and many desires, unprofitable and hurtful, which drown men in destruction and perdition.

Q. Is there any sin in those motions of concupiscence, which we feel and suffer against our wils?

A. There is not; for nothing is sin, which is not voluntary and deliberate.

Q. What think you now of this
fe-

158 *The 9 & 10. Commandements*
second Table of the Law ; is here
any thing that favours of impossibility ?

A. No certainly ; for here is nothing commanded us , which the very Law of nature and right reason doth not dictate to us : and therefore ought to be observed and done , although it were not commanded us .

Q. Is here any thing , but what every man expects and desires to have done to himself by others ?

A. There is not ; therefore we must do the same to others, according to that , *All things whatsoever you will that men do unto you , do ye also to them ; for this is the Law and the Prophets* , S. Mat. 7. 12.

Q. Why then do Protestants pretend and teach , that the *Commandements* are impossible to be kept ?

A. Because they are not willing to oblige themselves to the observance of them , but had rather make God the Author of sin , by
com-

expounded. . 159

commanding impossibilities, (a most high blasphemy) and justify their own iniquities by saying, *they cannot help it*, then humbly acknowledge and confesse their sins, with purpose to amend, by an acceptance of the Law of God.

CHAP. IX.

*The Precepts of the Church
expounded.*

Q. **H**ow many are the *Commandments of the Church?*

A. There be six principal ones.

Q. What is the first?

A. *To heare Masse on all Sundaies and Holy Daies*, if we have opportunity to do it, and there be no just cause to the contrary.

Q. Why on all *Sundaies*?

A. In a Thanksgiving for the benefits of the week past, as also to sanctifie the present day.

Q.

160 *The Church-Precepts*

Q. For what other reason?

A. In memory that the same *Christ*, who is offered upon the Altar at *Mass* for our sins, was born, rose from the dead, and sent down the Holy Ghost on a *Sunday*.

Q. Why on all *Holy Daies*?

A. Either in memory of some special benefit, or else for a commemoration of some peculiar *Saint*; so to move our selves to imitate his example.

Q. How prove you that the *Church* hath power to ordain and command *Feasts*?

A. First, by the example of the *Church* in the *Apostles* time, which ordained the Feast of *Christ-Masse* in honour of the *Nativity of Christ*; *Easter*, in honor of his *Resurrection*; *Whitsontide*, in honour of the coming of the *Holy Ghost*, in *Tongues of Fire*.

Secondly, out of *S. Clement*, the Disciple of *S. Peter*, in his eighth Book of *Apostolical Constitutions*;

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nons, where he witnesseth, That the Apostles gave order for the celebrating S. Stephens and some other of their fellow-Apostles days after their deaths.

Thirdly, out of 2 Thes. 3. 4. We have confidence of you in our Lord (saith S. Paul) that the things which we command, you both do, and will do: And v. 14. If any obey not our word, do not ye company with him, that he may be confounded.

Fourthly, out of 1 Thes 4. 8. where S. Paul (speaking of the Precepts he had given his brethren) saith, He that despiseth these things, despiseth not man but God, who also hath given his holy Spirit in us. See what was said before in the third Commandement of God.

The second Precept of the Church
expounded.

Q. **W**hat is the second Commandement of the Church?
A.

162 *The Church Precepts*

A. To fast *Lent*, *Vigils* commanded, *Ember Daies*, and *Fridaies* also, by custome of *England*; with abstinence from flesh on *Saturdaies*.

Q. Why *Lent*?

A. In imitation of *Christ* our Lord, who fasted forty daies and forty nights in the *Desert* for our sins, without once eating or drinking.

Q. Can we fast in that manner?

A. We cannot: but we must do at least what we are able.

Q. How prove you *Fasting* to be a pious practice?

A. By the example of *Christ*, and his *Saints*, and out of *S. Luke* 2. 37. where we read, That *Anna* the *Propheteesse* departed not from the *Temple* serving day and night by *Fasting* and *Prayers*.

Q. How prove you *Fasting* to be meritorious?

A. Out of *S. Mat.* 6. 16, 17, 18. And when you fast, be not sad like the hypocrites, but anoint thy head, and

and wash th face , that thou appeare
not to men to fast , but to thy Father ,
which is in secret , and thy Father ,
which seeth in secret , will repay thee.

Q. How prove you abstinence
from certain meats ?

A. Because it was prescribed by
an Angel to S. Iohn , He shall be
great before the Lord, Wine and Cider
he shall not drink , S. Luke 1. 15,
and in S. Mat. 3. 4. we read , that
His meat were Locusts and wild ho-
ney .

Q. For What is Fasting availa-
ble ?

A. For the remission of sins ,
and appeasing the wrath of God ,
according to that , Be ye converted
unto me in your whole heart, in fasting,
weeping and mournig , Ioel. 2. 12.

To mortific also the lustful de-
sires of the flesh ; and it hath spe-
cial force against the Devil ; This
kind of Devil (saith our Lord) can
go out by nothing but by Prayer and
Fasting , S. Mark 9. 28.

Q.

164 *The Church-Precepts*

Q. Why Vigils?

A. To prepare our selves for a devout keeping the Feasts that follow.

Q. Why Ember Daies?

A. Because on those daies the Church giveth holy Orders, and ordaineth Priests, and for that cause hath dedicated them to publike Prayer and Fasting.

Q. What ground have you for that?

A. Out of *Act*, 13. 2. 3. And as they (the Apostles) were ministring to our Lord, and fasting, the Holy Ghost said, separate ye me Saul and Barnabas to the work whereto I have taken them; then fasting and praying, and imposing hands on them, they dismissed them.

Q. Why Fridaies in England?

A. In memory that Christ suffered for us upon a Friday, drinking gall and vinegar on his Crosse for our gluttonous excesses, but especially by custome which is as good as Law.

Q.

expounded . 165

Q. Why abstinence on Saturdaies ?

A. To prepare our selves for a devout keeping of the Sunday , as also in honor of the blessed Virgin Mary , who stood firm in faith on that day , the Apostles themselves wavering .

*The third Precept of the Church
expounded .*

*Q. What is the third Com-
mandement of the
Church ?*

*A. To confesse our sins at least once
a year .*

Q. Why was that commanded ?

*A. Because otherwise Libertines
would not have done it once in
many years .*

*The fourth Precept of the Church
expounded .*

Q. What is the fourth ?

*A. To receive the
blessed*

165 *The Church Precepts*
blessed Sacrament at least once a yeer,
and that at Easter, or thereabouts.

Q. Why at Easter?

A. Because *Christ* instituted the
blessed Sacrament of the Eucharist at
his last Supper the *Thursday* before
Easter day.

Q. Why is it said, *Or therea-*
bouts?

A. Because it wil satisfie the
Precept, if it be done any time be-
twixt *Palm-Sunday* and *Low-Sun-*
day.

The fifth Precept of the Church
expounded.

Q. **W**hat is the fifth?

A. To pay *Tithes* to
our Pastors.

Q. Whw so?

A. Because they feed us spiri-
tually, it is fit we should feed them
corporally.

Q. How prove you that?

A. Out of *Gal. 6. 6. Let him that*
is

is catechized in the word, communicate to him that catechizeth him in all his goods : And , 1 Cor. 9. 13. They that serve the Altar , participate with the Altar .

*The sixth Preept of the Church
expounded .*

Q. **W**hat is the sixth ?
A. Not to celebrate marriages on times prohibited ; that is , from the first Sunday of Advent, untill Twelfday be past , nor from Ash. Wednesday till Low-Sunday be past .

Q. Why so ?

A. Because those are times of special piety and penance , therefore not to be spent in feasting and carnal pleasures .

Q. What sin is it to break any of these Church Commandements ?

A. Mortal sin of disobedience , according to that , He that will not heare the Church let him be unto thee

168 *The Church-Precepts
thee as a Heathen and Publican, S.
Mat. 18. 17.*

CHAP. X.

*The Councels of Christ and his
Church expounded.*

Q. **H**ow many Councels be
there?

A. There be three principal
ones.

Q. What is the first of them?

A. *Voluntary poverty*; which is
a willing leaving all things to fol-
low Christ.

Q. How prove you that to be a
work of Perfection?

A. Out of *S. Mat. 19. 21.* *If thou
wilt be perfect, goe and sell the things
which thou hast and give to the poore,
and thou shalt have treasure in
heaven, and come and follow me.*

Q. How prove you this to be
meritorious?

A.

A. Out of the same chap. v. 27. 28. 29. where, when S. Peter had asked Christ saying, Behold we have forsaken all things and followed thee, what therefore shall we have? our Lord answered him, Every one, that hath left his house or his Lands, or his Sisters for my Name sake, shall receive a hundredfold, and possess everlasting life.

The second Council.

Q. What is the second Council?

A. Perpetual Chastity, which is a voluntary abstaining from Marriage, and all carnal pleasures, for the love of God.

Q. Is this also a work of Perfection?

A. It is; for Christ himself was born of a Virgin, and counselled virginity, though he command it not.

Q. How prove you that?

H

A.

170 *The Councels of the*

A. Out of S. Mat. 19. 12. *There be Eunuchs (saith he) which have gelded themselves for the Kingdom of heaven, he that can take, let him take.*

Q. How prove you, that *Virginitie* is a more perfect state then *Marriage*, or that it is lawful to *vow virginitie*?

A. Out of 1 Cor. 7. 37. 38. *He that hath determined in his heart, being settled, not having any necessity, but having power of his own will, to keep his Virgin, doth well; therefore he that joyneth his Virgin in Marriage doth well; and he that joyneth her not, doth better.*

Q. What other proof have you?

A. Out of 1 Tim. 5. 5. *But she that is a widdow indeed, (that is, a vowed widdow) and desolate, let her hope in God, and continue in prayer and obsecrations day and night. And v. 11, 12. But the younger Widdows avoid; for they, when they shall be wanton in Christ, will marry, having*

Church expounded. 171

having damnation, because they have made void their first Faith, that is, their vow of Chastity, according to the fourth Council of Carthage, Canon 104. and all the Fathers on this place.

Q. Who was the first that taught *Marriage* to be better then *Virginity*, and perswaded *Priests* and *Nuns* to marry?

A. *Iovinian*, an old condemned *Heretike*, according to *S. Augustine* in his book of *Heresies*, *Her. 82.* and in his 2. Book of *Retractions* he calls him a *Monster* for it, and saith the *Church* stoutly resisted him. *Cap. 22.*

The third Council.

Q. **W**hat is the third *Council*?

A. *Obedience*, which is voluntary submission to anothers wil, in all that is not sin.

Q. What warrant have you for that?
H 2 A.

172 *The Connells of the*

A. First, the example of *Christ* himself, who was obedient to our *Lady*, and *S. Ioseph*; *And he went down with them, and came to Nazareth, and was subject to them.* S. Luke 2. 51.

Secondly, *Heb. 13. 17.* Obey your *Prelats*, and be subject to them; for they watch, being to render an account for your Souls.

CHAP. XI.

Of the Sacraments in general.

Q. **H**ow many Sacraments be there?

A. Seven?

Q. How call you them?

A. *Baptism, Confirmation, Eucharist, Penance, Extreame Vnction, Holy Order, and Matrimony.* See the Council of Trent. Sess. 7. Canon. 1.

Q.

Q. How prove you the necessity of seven *Sacraments*, neither more nor fewer.

A. Out of the proportion which is betwixt spiritual and corporal life.

Q. In what consists that proportion?

A. In this: that as in corporal and natural life, there be seven principal or chief necessities: So are there likewise in spiritual, to which the seven *Sacraments* correspond.

Q. What is our first *corporal necessity*?

A. To be *born into this world*; To this *Baptisme* corresponds, by which we are regenerated to God, and born the Heirs of God; Co-heirs of Christ.

Q. What is the second *corporal necessity*?

A. To be *confirmed in our strength and growth*, without which we can never be made men. To this

answers *Confirmation*, by which we are made strong & perfect Christians, able to profess our Faith before our enemies.

Q. What is our third corporal necessity?

A. That (being now made man) we have a competence of daily food and sustenance. To which the *B. Eucharist* corresponds, by which our Souls are fed with divine grace, as often as we worthily receive it, or offer it with the *Priest* on the *Altar*.

Q. What is the fourth necessity of the Body?

A. That we have *Physick* when we are sick and wounded: To this the *Sacrament of Penance* answers; by which our maladies and sores of sin are healed.

Q. What is our fifth necessity of the Body?

A. That we have *Cordials* and *Restoratives* against the agonizing fits and pangs of death. To this corresponds

sponds *Extream Vnction*, by which our Soul is strengthned in her last agony against the violent onsets of the *Devil*.

Q. What is the sixth Corporal necessity?

A. That we be governed by Lawes and Magistrates; so to avoid injustice and confusion: To this holy Order corresponds, by which we are provided of spiritual Magistrates to guide & govern us.

Q. What is the seventh corporal necessity?

A. That we be multiplied in a lawful manner. And to this *Matrimony* corresponds, by which we are not only multiplied in a natural, but in a holy and Sacramental way.

Q. What is a Sacrament in general?

A. It is a visible signe of invisable grace, divinely instituted by *Christ*, for our sanctification.

Q. How do you prove, that

176 *Of the Sacraments*
Christ ordained them all ?

A. Because it is not in the power of any pure creature, to give infallible vertue causing grace, to sensible and material things, such as the *Sacraments* are; According to the *Council of Trent*, *Sess. 7. Can. 1.*

Q. From what have the *Sacraments* their force and efficacy ?

A. From the Blood and Passion of *Christ*, which they apply to our Souls.

Q. How prove you that ?

A. *Rom. 6. 3. Are you ignorant (saith S. Paul) that all we, who are baptized in Christ Iesus, in his death are baptized. And Rom. 5. 9. Much more therefore now being justified in his blood, shall we be saved from wrath in him.*

Q. For what end did *Christ* ordaine the *Sacraments* ?

A. To be external and visible marks and professions of his holy Faith, by which the faithful might
be

be knowne from *Infidels* and *Heretiks* . And also to be effectual means of our salvation, and certain remedies against sin .

Q. What things are essential to a *Sacrament* ?

A. Matter and form .

Q. Do all the seven *Sacraments* give grace ?

A. They do , according to the *Council of Trent* , Sess. 7 .

Q. What is *grace* ?

A. It is a supernatural quality produced in our *Soules* , and inherent in them , by which we are made the adopted children of God , special partakers of the Divine Nature , and like to God in some degree ; as iron is made , like to fire by heat .

Q. How many of the *Sacraments* give a *Character* ?

A. Three ; *Baptisme* , *Confirmation* , and *Holy Order* .

Q. What is a *Sacramental Character* ?

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A. It is a *Spiritual marke* in the Soul, whereby we are marked for Gods servants, which can never be blotted out.

Q. In what manner do the *Sacraments* give and cause *Grace*?

A. Instrumentally onely; for God is alwaies the principal cause thereof.

Q. Who is the ordinary *Minister* of a *Sacrament*?

A. A *Priest*; excepting *Holy order* and *Confirmation*, which are reserved to *Bishops* only.

Q. Why did *Christ* tie the administration of the *Sacraments* to the *Hierarchy*; and to *Priests* only?

A. To give them a super-eminent Power, Credit and Authority with the people.

Q. Was there any necessity of that?

A. Yes; Because, if the *Clergy* be not held in great reverence by the *Laity*, it cannot cause that effect

in

in them for which it chiefly was ordained, to wit, credulity of things above Nature, with a prompt obedience, to hazard lives and fortunes, when they shall say the Law of God requires it. And if this be not done, Christs Law will not be kept, nor can *Salvation* be had.

Q. Is the intention of the Minister to do what *Christ* ordained, a condition, without which the *Sacrament* subsisteth not?

A. It is, as also the intention of the receiver, to receive what *Christ* ordained, if he be at years of vnderstanding.

Q. Why said you, *If he be at years of vnderstanding?*

A. Because, for Infants in the *Sacrament of Baptisme*, the intention of the *Church*, and of their *Godfathers* and *Godmothers* sufficeth.

Baptism expounded .

Q. **W** Hy is *Baptisme* the first *Sacrament* ?

A. Because , before it , a man is not capable of any other .

Q. What is *Baptisme* ?

A. It is an exterior ablution , or washing of the body , under a set form of words .

Q. What is the necessary matter of *Baptisme* ?

A. Natural water only , for artificial water will not suffice .

Q. What is the form of it ?

A. *I baptize thee N. N, in the Name of the Father , and of the Son , and of the Holy Ghost .*

Q. What if a man leave out the word (*I baptize*) or any one of the three Persons ?

A. Then the *Baptisme* is invalid.

Q. Where did *Christ* expresse the form of *Baptisme* , and give us a command to Baptize ?

A.

A. In S. Mat. 28. 19. Going therefore (saith he) teach ye all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. Can a man be saved without Baptisme?

A. He cannot, unlesse he have it, either actually, or in desire, with contrition, or be baptized in his blood, as the *Holy Innocents* were, which suffered for Christ.

Q. How prove you that?

A. Out of S. Iohn 3. 5. Vnlesse a man be born again of Water and the Spirit, he cannot enter into the Kingdome of God.

Q. Can no man but a Priest baptize?

A. Yes, in case of necessity any Layman, or woman may do it, but not otherwise.

Q. What is a case of necessity?

A. When a child is in danger of death, and a Priest cannot be had.

Q.

Q. What are the effects of Baptisme?

A. It makes us the children of God, and remits both *original* and *actual sin*, if he that is baptised be guilty of it.

Secondly, it infuseth justifying grace into the Soul, with habits of *Faith, Hope, and Charity*, and all supernatural gifts and virtues.

Q. How prove you that?

A. Out of *Gal. 3. 27.* *As many of you as are baptized in Christ, have put on Christ.*

Secondly, out of *1 Cor. 6. 10, 11.* where (speaking of Fornicators, Idolaters, Theeves, Adulterers, and Lyers) *These things (saith S. Paul) ye were, but ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Iesus Christ, and in the Spirit of God.*

Thirdly, out of *Titus 3. 5, 7.* *He hath saved us by the Laver of Regeneration and Renovation of the Holy Ghost, whom he hath abundantly poured*

expounded. 183

poored out upon us, by Iesus Christ our Saviour, that being justified by his Grace, we may be Heires according to the hope of life everlasting.

Q. What other effect hath Baptisme?

A. It makes a spiritual mark or character in the Soul, which shall remain for ever either to our great joy in heaven, or our confusion in hell.

Q. What sin is it to baptize a man twice?

A. A mortal sin of Sacriledge.

Q. How prove you that?

A. Out of Heb. 6. 4, 5. 6. It is impossible for those who have been illuminated and made partakers of the Holy Ghost, (towit, by Baptism) and are fallen, &c. To be renewed again unto Penance, &c. (viz. by a second Baptism.)

Q. What if a man dye for the Faith before he can be baptized?

A. He is a true Martyr, and baptized in his own blood.

Q.

Q. Why have we a *Godfather* , and a *Godmother* in *Baptisme* ?

A. That , if our parents should neglect it , or be prevented with death , they may instruct us in the Faith of *Christ* ; which obligation lies on them .

Q. How many *Godfathers* may We have ?

A. But one *Godfather* , and one *Godmother* , since the *Council of Trent* .

Q. Why so few ?

A. To prevent the too great extent of spiritual affinity which is contracted betwixt them , and their *Godchild* , and his *Father* and *Mother* , which is an impediment , not only making marriage unlawful , but also invalid , betwixt the parties .

Q. How can infants be christned which have no actual Faith ?

A. In the faith of the Church , and of their *Godfathers* and *Godmothers* .

Q.

Q. Why do we vse so many ceremonies in *Baptisme*?

A. To stir up reuerence to the *Sacrament*, and signifie its inward effects.

Q. What meaneth the *Priests* breathing on the childs face, according to the use of some *Rituals*?

A. It signifies, that by *Baptisme* the evil spirit is cast out, and the Spirit of God is given to him.

Q. Why is the child signed on his brest and forehead with the sign of the *Crosse*?

A. To signifie that he is there made the seruant of *Christ crucified*.

Q. Why is salt put into the childs mouth?

A. To signifie, that by *Baptisme* he receives grace and gifts to preserve his soul from corruption of sin: and to warn Christians that their actiōs and words ought to be seasoned with prudence and discretion; signified by salt.

Q. Why doth the *Priest* lay spittle

spertle on his ears and nostrils ?

A. Becavse *Christ* by so doing healed one that was both deaf and dumb ; as also to signifie , that by *Baptisme* his ears are opend to the word of Faith , and his nostrils , to the good of all Christian, vertues .

Q. Why doth the *Priest* ask the child , if he renounce the Devil and his Poms ?

A. To signifie , that he , who will be the child of God , cannot be the child of the Devil .

Q. What meane the severall An-
nointings of the child ?

A. They signifie the interiour *Anointing* , or Vnction of Divine Grace given to the Soul in *Bap-
tisme* ?

Q. What mean they in parti-
cular ?

A. He is annointed on the *Head*, to signifie , that by *Baptisme* he is made partaker of the Kingly dignity of *Christ*; on the *Shoulders*,

to

to signifie, he must bear his *Crosse* courageously; on the *Brest*, to signifie that the *heart* is there, strengthened with grace to fight against the Devil.

Q. What signifies the white *Chrysosome* given to the child?

A. The purity and innocence, which he there receives.

Q. What signifies the *hallowed Light* given to the child?

A. The light of Faith, and fire of Charity, with which his Soul is indued by *Baptism*.

Confirmation expounded.

Q. **W**hat is the 2d Sacrament?

A. *Confirmation*.

Q. When did *Christ* ordain this Sacrament?

A. The time is not certain; but Divines most probably hold, it was instituted at *Christ's* last Supper.

Q. What is the matter of this Sacrament?

A.

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A. Oyle, mingled with Balm, blessed by a Bishop.

Q. What is the form of it?

A. I sign thee with the Sign of the Crosse, I confirm thee with the Chrysm of Salvation, in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What Scripture have you for this Sacrament?

A. First, 2, Cor, 1. 21. And he, that confirmeth us with you in Christ, and hath annoyed us, God, who also hath sealed us (with the spiritual Character) and given the pledge of the Spirit in our hearts.

Secondly. Act. 8. 14, 15, 16. where, when Philip the Deacon had converted the City of Samaria to the Faith, the Apostles, who were at Ierusalem, sent two Bishops, S. Peter and S. Iohn to confirm them, who when they were come (saith the Text) prayed for them, that they might receive the Holy Ghost; for he was not yet come upon
any

any of them, but they were only baptized in the Name of our Lord Iesus: then did they impose their hands upon them, and they received the Holy Ghost.

Thirdly, *Act. 19. 5. 6.* where we read, that S. Paul baptized and confirmed about twelve of S. Iohns Disciples: *Hearing these things they were baptized in the Name of our Lord Iesus: and when Paul had imposed hands on them, the Holy Ghost came upon them.*

Q. Why is Oyle used in this Sacrament?

A. To signifie that the principal and proper effect of it is to make us perfect *Christians*, and able to professe our Faith before persecuting Tyrants.

Q. Why is Balm used in it?

A. To signifie the good odor of a Christian Name, according to that *We are a good odor of Christ to God, 2 Cor. 2. 15.*

Q. In what appears the force of Confirmation?

A.

A. In the undaunted confidence and sufferings of the *Apostles*, *Martyrs* and *Saints* of God, after they had received it.

Q. When were the *Apostles* confirmed?

A. On *Whit-sunday* in an extraordinary manner, the *Holy Ghost* descending upon them in *Tongues of Fire*.

Q. Doth *Confirmation* give a Character?

A. It doth, according to 2 *Cor.* 1. 22. above cited, where we read, *who also has sealed us* (that is, with a Character.)

Q. Who is the Minister of this *Sacrament*?

A. A *Bishop* only, as appears by *Act.* 8. above cited, where two *Bishops* were sent unto *Samaria* to give it.

Q. Is there any necessity of this *Sacrament*?

A. There is a moral necessity of it according to the *Council*
of

Laodicea, Can. 48. Those that have been baptized, must after Baptism receive the most holy Chrisme, and be made partakers of the heavenly Kingdome.

Q. What Authority of Fathers and School Divines have you for its necessity?

A. First, the Authority of *S. Thomas*, who, in the Sacrament of Confirmation, affirms, that it is a dangerous thing to die without it.

Secondly, that of *S. Hierome* in his Epistle against the *Luciferians*, Dost thou not know also (saith he) that this is the custome of the Churches, that hands should be imposed on such as have been baptized, and so the Holy Ghost be invocated? Dost thou exact where it is written? In the *Acts* of the Apostles; and though there were no Authority of Scripture for it, yet the consent of the whole world in this behalf, would be equal to a Precept; for many other things also, which are observed in the Churches
by

by Tradition, do usurp unto themselves the authority of a written Law. You see he owns it to be commanded in the Scripture; and though it were not so, yet to be equal to a Precept, and have the authority of a writtē Law, because it is an Apostolical Tradition, that such as have been baptized, must also be confirmed.

Q. What authority of Popes have you for it?

A. First, that of S. Clement, Pope and Martyr, in his Epistle to *Iulius*, All must make hast (mark the word *must*) without delay to be regenerated to God, and at length to be consigned (confirmed) by a Bishop; that is, to receive the seven-fold grace of the Holy Ghost. His reason is: first, because the end of every ones life is uncertain. Secondly, because otherwise he that is baptized cannot be a perfect Christian, nor have a seat among the perfect; if, not by necessity, but by injury or by wil,
he

he shal remain, and not have that (Confirmation) which we haue received from blessed Peter, and all the rest of the Apostles have taught, our Lord commanding.

2. That of Pope Melchiades, teaching That Baptisme and Confirmation can by no means be separated from one another, unlesse by death preventing, and that one of them cannot rightly be perfected, without the other. And moreover, that, as Confirmation is given by greater men, so it is to be held in greater veneration then Baptism. See Pope Urban de Consecr. Distinct. 4. & 5. cap. de his, &c.

Adde to this. That without Confirmation (according to all the Fathers) we are not perfect Christians

Q. What then would you think of those, who for particular and private ends should sleight this Sacrament, and teach the Laity not to receive it; when they might conveniently have it?

I

A.

A. Truly, I think they would sleight the mission of the *Holy Ghost*, (for this *Sacrament* is a continuance of that mission unto us) and would be great enemies of Christianity.

Q. What sin is it not to receive it, when we may conveniently have it?

A. *Mortal sin*, if it be done out of contempt, or any grosse neglect, especially in a place of persecution, as *England* is.

Q. How prove you that?

A. Because by so doing, we expose our selves to great danger of denying our Faith, against which danger it was peculiarly ordained by *Christ* our Lord.

Q. At what age is *Confirmation* now commonly received?

A. At seven years old.

Q. Why no sooner?

A. That so we may be able to prepare our selves for it, and reméber that we have received it;
for

for it cannot be twice given.

Q. Why is a little blow given on the cheek to him that is Confirmed?

A. To signifie, he is there made the Souldier of *Christ*, and must be ready to suffer stripes, & buffets for his sake.

Q. Must we have any Godfather in Confirmation?

A. One only Godfather or Godmother.

Q. Must it be received fasting?

A. That is expedient, (for so the *Apostles* received it) but not necessary.

The Eucharist expounded.

Q. **W**hat is the third Sacrament?

A. The blessed *Eucharist*, or the Sacrament of the Body and Blood of *Christ*?

Q. By what was this Sacrament prefigured in the Old Law?

A. By the *Tree of Life*, the *burning Bush*, *Melchisedecks Bread and Wine*, the *Paschal Lamb*, the *heavenly Manna*, and the *Ark of the League*.

Q. Doth the *Blessed Eucharist* excel all these in dignity?

A. It doth, as far as a substantial body excels a shadow.

Q. What signifies the name *Eucharist*?

A. It signifies *good grace*, or *Thanksgiving*, because it contains the *Author and Fountain of Grace*, and the *greatest Gift of God to man*.

Q. When did *Christ* ordain the *Blessed Eucharist*?

A. At his last *Super*.

Q. Why so?

A. To leave it to his *Chureb*, as the last and greatest pledge of his love.

Q. What is the *Blessed Eucharist*?

A. It is the body and blood of *Iesus Christ*; true *God*, and true man, whole *Christ*, under the
out-

outward forms of *Bread* and *Wine*.

Q. In what manner is *Christ* present under those Forms?

A. By the true and reall presence of his divine and humane nature, not figuratively only, as some would have it.

Q. How prove you that?

A. First, out of *S. Mat.* 26. 25. 27, 28. *Christ* at his last Supper took bread blessed it, brake it and gave to his Disciples, saying, Take ye and eat, this is my body, and he also blessed the cup, saying, This is my blood of the new Testament, which shall be shed for many to the remission of sins.

2. Out of *S. Mark* 14. 22, 23. 24. where we read the self same words.

3. Out of *S. Luke* 22. 19, 20, This is my body which is given for you, this is the Calice of the new Testament in my blood, which shall be shed for you.

4. *S. Iohn* 6. 52, 53, 55. The
I 3 bread

bread which I will give, is my flesh for the life of the world, my flesh is meat indeed, and my blood is drink indeed, unlesse ye eat the flesh of the Son of man and drink his blood, you shall have no life in you.

5. Out of 1 Cor. 11. 23. where S. Paul tels us, he received from our Lord, (viz: by special revelation) that at his last Supper he blessed bread, saying, *Take ye and eat, this is my Body, which shal be delivered for you; this Chalice is the New Testament in my Blood.*

Q. By what means is the Body and Blood of Christ made under the outward forms of bread and wine?

A. By a real conversiō or change of the whole substance of the bread and wine into the whole substance of the body and blood of Christ, which conversion is wrought by the most holy & powerful words of *Consecration*, instituted by Christ, and spoken
by

by the Priest, and is fitly called *Transubstantiation*, by the Councils of *Lateran* & *Trent*, which signifies a passage or conversion of one whole substance into another.

Q. Is there any Scripture for *Transubstantiation*?

A. The word *Transubstantiation* is not found in Scripture; but for the thing signified by it, there are those places in Scripture which prove the *Real presence*, because those words, *This is my Body*, spoken by *Christ*, after he had taken bread into his hands, & signifying that to be his body, which before was bread, cannot be true without the change of bread into his body; which change is (as I have said already) the thing signified or meant by *Transubstantiation*. Nor may the word be lawfully rejected, for not being found in Scripture, more than other words used by the Church to explicate mysteries of Faith, as

the word *Trinity*, or *Consubstantiality* of God the Son with God the Father, which are not found in Scripture.

Q. What is the *White*, which we see remaining after *Consecration*?

A. The outward *species* or accidents of *Bread*, under which the body and blood of *Christ* is.

Q. What mean you by those *species* or accidents?

A. The colour, flavour and quantity of bread.

Q. Is the body of *Christ* hurt or broken, when we divide or break the *Sacrament*?

A. It is not, for he is now immortal and impassible, he cannot die, nor suffer any more, *Rom. 6. 9.*

Q. What other reason have you?

A. Because *Christ* is whole in the whole Host, and whole in every particle thereof, if you divide or break it; seeing that wherever therewould have been bread before consecration, there must needs

needs be the whole Body and *Blood* of *Christ* , after consecration .

Q: What example have you for that ?

A. The Soul of a man , which is whole in the whole body , and whole in every part of the body ; As learned *Protestants* neither do, nor can deny .

Q. How can the same thing be in many severall places at once ?

A. By the omnipotent power of God , by which he himself is in all and every one of his creatures , at the same instant .

Q. What example have you for that ?

A. A word , which being one , yet is in many hundred of ears at once .

Q. What other proof have you?

A. Out of *Act. 9. 4, 5.* Where we read, that *Christ*, who is alwaies sitting at the right hand of the Father in heaven, (as we willingly admit with *Protestants*) appeared

notwithstanding, and discoursed with *S. Paul* on earth, saying *Saul, Saul, Why dost thou persecute me?* and when *S. Paul* replied, *who art thou Lord?* he answered, *I am Iesus whom thou dost persecute.* Therefore, he was then in two places at once.

Q. What is the necessary matter of the *Eucharist*?

A. Wheaten Bread, and Wine of the Grape.

Q. What is the essential form of it?

A. *This is my Body, this is my Blood.*

Q. Why is a little water mingled with the Wine in the Chalice?

A. To signify the blood and water flowing from the side of *Christ*, as also the union of the faithful with *Christ* by vertue of this Sacrament.

Q. What disposition is required in him, that receives the *B. Eucharist*?

A. That he hath first confessed his

his sins and be in a state of grace .

Q. How prove you that ?

A. Out of 1 Cor. 11. 28. *Let a man prove himself, and so let him eat of this bread, and drink of this cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the body of our Lord.*

Q. What are the effects of the Eucharist ?

A. It replenisheth the Soul with grace, and nourisheth it in spiritual life ; *He that eateth of this bread shall live for ever* S. Iohn 6. 59.

Q. What other benefit have we by it ?

A. It is a most moving and effectual commemoration of the Incarnation, Nativity, Passion, Resurrection and Ascension, of Christ.

Q. How do you prove it lawful for the Laity to communicate under one kind onely ?

A. First, because there is no command in Scripture for the Laity

Laity to do it under both, though there be for *Priests* in those words, *Drink ye all of this*, S. Mat. 26. 27. which was spoken to the *Apostles* onely, and by them fulfilled; for it follows in *Mark* 14. 23. *And they all drank.* 2. Out of *St. Iohn* 6. 59. *He that eateth of this bread shall live for ever*; Therefore one kind sufficeth. 3. Out of *Acts* 20. 7. where we read. *That the faithful were assembled on the first of the Sabbath to break bread*, without any mention of the cup; and the two Disciples in *Emaus* knew *Christ* in the breaking of bread, where the cup is not mentioned. And *S. Paul*, 1 *Cor.* 11. 27. saith, *Therefore who ever shall eat this Bread, or drink the Chalice of our Lord unworthily* (you see by the word (or) it might be received either in one or both kinds) *he shall be guilty of the Body and Blood of our Lord.*

Q. Is the most holy *Eucharist* or *Masse* a Sacrifice?

A.

A. It is the *unbloody Sacrifice* of the Body and Blood of *Iesus Christ* which himself instituted at his last Supper .

Q. What is an exterior visible Sacrifice ?

A. It is a sensible thing offered to God by a lawful Priest , in acknowledgment of Gods being the Author of life and death , either by some real change made in that thing , or by some other external note . Now because the *Eucharist* , or body and blood of *Christ* under the forms of consecrated bread and wine , is not only a sign of grace sanctifying a mans Soul , and thereby a Sacrament ; but also a thing offered to God in the way I have now expressed , therefore it is properly and truly a *Sacrifice* , and the oblation or actiō , whereby the Priest offers *Christs* body in the way specified , is properly and truly a sacrificing action , and because it is done in an
unblo-

unbloody way , therefore it is an unbloody *Sacrifice* .

Q. What necessity was there , that the *B. Eucharist* should be not only a *Sacrament* , but also a *Sacrifice* ?

A. There was a twofold necessity of it . First , that it might be a sacred sign , or publike practice of the invisible sacrifice of our hearts to God , and a daily visible means of giving God supreme and Soverain honor ; for Sacrifice is only due to God , all other exterior honours being communicable to creatures . Secondly , that it might be a continual renewing of our love , peace , and society as well with God , as also among our selves , & an effectual commemoration of the Passion of our Lord .

Q. For what availes this *Sacrifice* ?

A. It is *propitiatory* for the remission of our sins , *impetratory* for
the

the obtaining all benefits; a peaceable offering of Thanksgiving to our God, and a sweet *Holocaust* of divine love.

Q. Why are *Priests* obliged to receive under both kinds?

A. Because they offer *Sacrifice*, and represent the *bloody Sacrifice* made upon the *Crosse*, where the *Bloud* was actually divided from the *Body*; and being offerers of the *Sacrifice*, are bound to receive also the cup by *Christs* command expressed, *Mat. 26. 27. Drink ye all of this.*

Q. Is it divided so also in the *Masse*?

A. In the manner of doing or signifying it is, but not by any real separation or division of the one from the other.

Q. How explain you that?

A. Because the *species* of *Bread*, as also the words by which it is consecrated, signifie and represent, as if the *Body* of *Christ* only were
contai-

contained under it ; whereas there is indeed whole *Christ* ; And the *species* of *Wine* , as likewise the words by which it is consecrated, signifie and represent , as if there onely were the *Blood of Christ*, although there be both *Body* and *Blood*, whole *Christ* .

Q. Did the Laity ever communicate under both kinds ?

A. They did sometimes in the *Primitive Church*, and may againe, if the *Holy Church* shall so appoint; but it is now prohibited by the *Church* to prevent the great danger of shedding the Cup ; neither are the Laity in this defrauded of any thing ; For they receive whole *Christ* under one kind, which is incomparably more then the pretended *Reformers* have under both, who receive only a bit of Bakers-bread, with a poor sup of common Vintners Wine .

Penance expounded .

Q. **W**Hat is the fourth Sacrament ?

A. *Penance ?*

Q. What warrant have you for doing acts of *Penance* ?

A. First, out of *Apoc. 2. 4.* *Thou hast left thy first Charity , therefore be mindful from whence thou hast fallen , and do Penance .*

Secondly . *And Iesus began to preach , and say , do ye penance , for the Kindome of God is at hand , Mat, 4. 17.*

Q. When did *Christ* ordain this Sacrament ?

A. When he breathed on his Disciples , saying , *Receive ye the Holy Ghost: whose sins ye shal forgive, they are forgiven , and whose sins ye shal retain , they are retained , S. Io. 20. 23.*

Q. What is the matter of this Sacrament ?

A.

A. The sins and confessions of the penitent.

Q. What is the form of it?

A. *I absolve thee from thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. What are the effects of it?

A. It reconciles us to God and either restores, or increaseth grace.

Q. How prove you that?

A. Out of *S. Ioh. 20. 23.* above cited. And out of *1. S. Iohn. 1. 9.* *If we confesse our sins, he is faithful and just to forgive us our sins, and cleanse us from all iniquity.*

Q. How many parts hath the Sacrament of Penance?

A. It hath three parts: namely, *Contrition, Confession, and Satisfaction.*

Q. What is Contrition?

A. It is a hearty sorrow for our sins, proceeding immediately from the Love of God, and joyned with a firm purpose of amendment.

Q. What is Attrition?

A.

A. Tis imperfect Contrition, arising from the consideration of the turpitude of sin, or fear of punishment; and if it contain a detestation of sin, and hope of pardon, tis so far from being it self wicked, that though *alone* it justify not, yet it prepares the way to justification, and disposes towards obtaining Gods grace in this Sacrament.

Q. What if a dying man be in mortal sin, and cannot have a Priest?

A. Then nothing but Contrition wil suffice, it being impossible to be saved without the love of God.

Q. What is a firme purpose of amendment?

A. It is a resolution not only to shun sin, but also the occasion of it.

Q. How long hath Confession been in use and practise?

A. Ever since the Apostles time,

according to *S. James* 5. 16. *Confesse therefore your sins to one another, and pray for one another, that you may be saved.* And *Acts* 19. 18. *Many of them that believed, came, confessing and declaring their deeds.*

Q. What is Confession?

A. It is a Sacramental opening our sins to a *Priest*, to obtain absolution.

Q. Is there any special good or comfort to man from Confession?

A. Very great; because as to a mind laden with secret griefs, the best of comforts is, to disclose her case to some faithful friend; So to a soul laden with secret sins, one of the greatest comforts and best of remedies possible is, to have selected Persons ordained for that end by *Christ* himself, men of singular piety and learning, and not questionable by any Law, of what they are to hear in Confession, to whom she may confesse her sins, with an assurance both of comfort,

cor-

correction and direction , for the amendment of her faults .

Q What are the necessary conditions of a good *Confession* ?

A. That it be short , diligent , humble, confounding , sincere and entire .

Q. How , *short* ?

A. By avoiding superfluous words and circumstances .

Q. How , *diligent* ?

A. By using a competent time and care in the *examen* of our *conscience* .

Q. How , *humble* ?

A. By making our *Confession* with humble hearts .

Q. How , *confounding* ?

A. By stirring up confusion for our sins .

Q. How , *sincere* ?

A. By confessing our sins plainly without seeking to lessen or excuse them .

Q. How , *entire* ?

A. By confessing not onely in
what

what things we have sinned mortally, but also how often, as near as we are able to remember.

Q. What if a man do knowingly leave out any one mortal sin in his Confession, for fear or shame?

A. He makes his whole Confession void, and commits a great Sacrilege by lying to the Holy Ghost, and abusing the Sacrament.

Q. How prove you that?

A. By the example of *Anania* and his wife *Saphira*, who were struck dead at the feet of *S. Peter*, for daring to lie to the Holy Ghost, *Acts 5. 5. 10.*

Q. Is he that hath so done, bound to confesse all again?

A. Yes, all that are mortal, together with that which he left out.

Q. What is Satisfaction?

A. It is (speaking of it as part of this Sacrament) the Sacramental Penance, enjoined us by the Priest at confession; besides which, we may also satisfy for our sins by

our

our own voluntary prayers, fasting, or other good works or sufferings.

Q. For what do we satisfie by that *Penance*?

A. For such temporal punishments as remain due sometimes to our sins, after the sins are forgiven us.

Q. How do you prove that *Priests* have power to impose *Penance*?

A. Our of *1 Cor. 5. 3.* where *S. Paul* excommunicated the incestuous *Corinthian*; *I* (saith he) *absent in body, but present in spirit, have* already judged him that hath so done, &c. to deliver such an one to *Satan*, for the destruction of the flesh, that the soule may be saved.

Q. How prove you that temporal punishments may remain, due to our sins, after the sins themselves be forgiven us?

A. First, because *Adam* after his sin was forgiven him, was
not-

notwithstanding cast out of *Paradise* forever, and his whole posterity made subject unto death and many miseries, in punishment of that sin, *Gen. 3. 24.*

Secondly, because *David* after his sin of *Adultery* was forgiven him, was temporally punished for it with the death of his child; *Our Lord* (saith *Nathan*) hath taken away thy sin, neverthelesse thy son shall die, *2 Kin. 12. 13, 14.*

Thirdly, because whom our Lord loveth, he chastiseth, *Heb. 12. 6.*

Q. By what other means are those temporal punishments released?

A. By *Indulgences*.

Q. What is an *Indulgences*?

A. Not a pardon for sins to come, or leave to commit sin, (as Protestants do falsely and slanderously teach) but a releasing only of such temporal punishments as remain due to those sins, which have already been forgiven us
by

by *Penance* and *Confession*.

Q. How doth an *Indulgence* release those punishments?

A. By the superabundant merits of *Christ* and his *Saints*, which it applies to our soules, by the special grant of the *Church*.

Q. When did *Christ* give his *Church* power to grant *Indulgences*?

A. When he said to *S. Peter*, *To thee wil I give the Keys of the Kingdom of Heaven, whatsoever thou shalt bind on earth, it shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven*, *S. Mathew* 16. 19.

Q. How prove you that the *Apostles* did ever use this power?

A. Out of 2 *Cor.* 2. 10. where *S. Paul* remitted part of the *Corinthians* penance; *To him that is such an one* (saith he) *this rebuke sufficeth, &c. whom you have pardoned any thing, I also.*

Q. What is required for the gaining of an *Indulgence*?

K

A.

A. That we perform the works enjoyed us, and that the last part of them be done in state of grace.

Q. What are those works?

A. Fasting, Prayer, and Almesdeeds.

Extreme Vnction expounded.

Q. **W**Hat is the fifth Sacrament?

A. *Extreme Vnction.*

Q. When did Christ institute that?

A. The time is uncertaine: some think it was instituted at his last Supper; others, that it was done betwixt his Resurrection and Ascension.

Q. By whom was this Sacrament promulgated?

A. By S. James 5. 13, 14, 15. *Is any man sick among you, let him bring in the Priests of the Church, and let them pray over him, annoyling him*

him with Oyle in the name of our Lord, and the prayer of faith shall save the sick man, and our Lord will lift him up, and if he be in sins, his sins shall be forgiven him.

Q. Who is capable of this Sacrament?

A. Every true and faithful Christian who is in moral danger of death by sicknesse, excepting Infants, fools, and such as are alwaies mad.

Q. What is the matter of it?

A. Oyl blessed by a Bishop.

Q. What is the form of it?

A. By this annoyling, and his own most pious mercy, Our Lord pardon thee whatsoever thou hast sinned by thy seeing, &c. and so of all the other senses, repeating the same words.

Q. What are the effects of Extreme Vnction?

A. It comforts the soule in her last Agony against despair, it remits Venial sins, & the reliques

of sin, and restores corporal health, if it be expedient.

Q. How prove you that?

A. Out of *S. Mark* 6. 13. where we read, *That the Apostles annointed with Oyle many sick, and healed them;* which anointing is insinuated by many to have been a previous sign of *Extreme Vnction*, & consequently of its effects.

Q. Why then do so few recover after it?

A. Either because recovery of the body is not expedient for the Soul; or because the sick deferred the *Sacrament* too long, as too many do; or for some other indisposition in the receiver or giver of it.

Holy Order expounded.

Q. **W**hat is the sixth *Sacrament*?

A. *Holy Order.*

Q. To whom doth this appertain?
A.

A . To the *Rulers* and *Ministers* of the *Church* , as *Bishops* , *Priests* , *Deacons* and *Subdeacons* .

Q. What other proof have you for *Bishops* , *Priests* , and *Deacons* ?

A. For *Bishops* and *Deacons* , out of *Phil.* 1. 1. *To all the Saints at Philippi* , (saith *S. Paul*) with the *Bishops* and *Deacons* : And for *Priests* , out of *S. James* above cited, *Is any man sick among you* , let him bring in the *Priests* of the *Church* , &c.

Q. Where did *Christ* ordain this *Sacrament* ?

A. At his last *Supper* , when he made his *Apostles Priests* , saying , *This is my body which is given for you* , do ye this for a commemoration of me , *S. Luke* 22. 19.

Q. What did *Christ* then give them power to do ?

A. To offer the *unbloody Sacrifice* of his own *Body* and *Blood* , which he himself had there ordained , and offer'd under the outward forms of *Bread* and *Wine* .

Q. Why did he say , *Do ye this for a commemoration of me ?*

A. Because the *unbloody Sacrifice* of the *Masse* is a commemoration or memorial of the *bloudy Sacrifice* made on the *Crosse* ; nay more , it is a renovatiō of it in an unbloody way .

Q. What are the effects of *Holy Order* ?

A. It gives a spiritual power to ordain *Priests* , to consecrate the body and blood of *Christ* , to administer the *Sacraments* , serve the *Altar* , and to *preach* .

Q. What else ?

A. It gives also a special grace for well doing of the foresaid offices .

Q. How prove you that ?

A. Out of 1 *Tim.* 4. 14. *Neglect not the grace which is in thee by Propheſie , with the Imposition of the hands of Priest hood .*

Q. What is the proper office of a *Bishop* ?

A.

A. To give *Holy Orders*, and *Confirmation*; to preach and govern the *Church*?

Q. How prove you that?

A. To confirm, out of *Acts* 8. above cited, where we read two *Bishops* were sent to confirm the *Samaritans*.

Q. How prove you that *Bishops* are of *Divine Right*, and have authority from God to rule the *Church*?

A. Out of *Acts* 20. 28. Take heed unto your selves, and to the whole flock where in the *Holy Ghost* hath placed you *Bishops*, to rule the *Church* of God.

Out of *Titus* 1. 5. For this cause left I thee in *Creet*, that thou shouldest reform the things that are wanting, and ordain *Priests* by *Cities*, (he was a *Bishop*.)

Q. what sin is it therefore to oppose *Hierarchy* and *Episcopacy*, either in the whole *Church*, or in particular *Churches* for private ends?

A. It is a sin of *Rebellion & high Treason* against the peace and safety of *Christs* spiritual Commonwealth, the Church.

Q. How declare you that?

A. Because no Law can subsist without guards and lookers to it: since; therefore *Christ* hath ordained *Bishops* to be the *Guards* and *Teachers* of his Law they who strike at *Bishops*, strike also at the whole Law of *Christ*, and safety of the People.

Q. Why is it requisite that *Bishops* and *Pastors* should have such great Revenews.

A. Because they beare a considerable charge and office in the Commonwealth, therefore ought to have a competence for the performance of it. Secondly, that they may give the Laity an example of the true use of riches. And lastly that it may breed a due respect both of their persons and callings in such as they are set to

govern, who cannot alwaies judge of their internall qualities .

Q. What is the office of a Priest ?

A. To offer *Sacrifice* , and administer the rest of the Sacraments, excepting *Holy Order* and *Confirmation* .

Q. How prove you a *Sacrifice* in the new Law ?

A. First , because there is a *Priesthood*, as you have heard , and an *Altar* , according to that , *We have an Altar , (saith S. Paul) where of they have no power to eat , who serve the Tabernacle , Heb. 13. 10.*

Secondly , out of *Mal. 1. 11.* where he foretold the Sacrifice of the new Law , saying ; *From the rising of the Sun even to the going down , great is my Name amongst the Gentiles , and in every place there is sacrificing , and there is offered to my Name a clean oblation, saith the Lord of Hosts .*

Thirdly, out of *S. Luke* 22. 19. 20. where *Christ* (who is *high Priest* for ever according to the order of *Melchisedech*) offered the *Sacrifice* of his own *Body* and *Blood* under the forms of *Bread & Wine*, saying, *this is my body which is given for you* (it was given for us you hear at his last *Supper*) *this is the Chalice, the new Testament in my blood, which Chalice* (according to the *Greek Text*) *is shed for you*.

Q. Is it lawful for *Priests* to marry?

A. It is not; there being a *Precept* of the *Church* against it, descending to us by *Tradition* from the *Apostles*; neither did any of the *Apostles* ever accompany with their wives, after their calling to the *Apostleship*. And a Vow of perpetual chastity being annexed to *Holy Orders* in the *Latin* or *Western Church*.

Q. Why is it requisite, that *Priests* should live chaste and unmarried?

A.

A. Because of all pleasures the carnal most affects sensible nature, causing the greatest extremities in man, and is the greatest binder of man to earthly things; Wherefore it is an imployment little besee-
ming those, who are obliged by their very calling to draw the people from this clod of earth, & elevate their hearts to heavenly things.

Q. What are the *lesser Orders*, of the Church?

A. *Acolyte, Lecter, Exorcist*, and *Porter*, according to the fourth Council of Carthage, Can. 6.

Q. Is it lawfull for women to preach, or to be *Priests*?

A. It is not; according to 1 Cor. 14. 34. *Let women hold their peace in Churches, for it is not permitted them to speak, but to be subiect, as the Law saith.*

Q. Is it lawful for any man to usurp and take upon him Priestly power, without the Ordination of the Church?

A.

A. It is not; according to *Heb.* 5. 1, 4. *For every high Priest, taken from among men, is appointed for men, &c. that he may offer gifts and Sacrifices for sins. Neither doth any man take the honour to himself, but he that is called of God, as Aaron.*

Q. What other prooffe have you?

A. Out of *S. Iohn* 10. 1. *Amen, I say unto you, he that entreteth not by the door (Holy Order) into the fold of the sheep, but climbs up another way, is a thief, and a Robber.*

Q. What if any Man pretend an extraordinary calling?

A. He must prove it by miracles, or else be esteemed an *Impostor*.

Q. What examples have you against the usurpation of *Priestly Power*?

A. That of *King Ozias*, who was presently struck by God with a Leprosie in his forehead, for usurping the *Priestly Offices* of offering or burning Incense in
the

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the Temple , 2 Paralip. 26. 19.

Q. What besides ?

A. The example of *Core, Dathan,*
& *Abiron* , who , for usurping the
Office of *Priests* (though they
were themselves true Believers)
were swallowed up alive by the
earth , *Numb.* 16. 32. and 250.
others , who were offering *Incense*
with them , were consumed with
fire from heaven , v. 35. with four-
teen thousand and seven hundred
more which were also burnt with
fire from heaven , for only siding
with them , v. 49.

Matrimony expounded .

Q. **W**hat is the seventh Sa-
crament ?

A. *Matrimony* .

Q. Where was *Matrimony* first
ordained ?

A. In *Paradise* , by Almighty
God , when he gave *Eve* a wite to
Adam , who presently said, *Where-*
fore

fore a man shall leave his Father, and his Mother, and shall cleave to to his wife, and they shall be two in one flesh. Gen. 2. 22. 24.

Q. Where was it made a Sacrament of the new Law?

A. Where and when Christ instituted this Sacrament is uncertain: some think it done, or at least insinuated at the Wedding of Cana in Galilee, where Christ was present, & wrought his first Miracle, by turning water into wine, S. Ioh. 2: Others, more probably, say it was done, when Christ declared the indissolubility of marriage, saying, therefore now they are not two, but one flesh, that therefore which God hath joyned together, let not man separate, Matth. 19. 6.

Q. Why was it requisite that Marriage should be made a Sacrament?

A. Because it is a contract whereon depends the chief happiness of a married life; as being ordained

ned for the restraint of sinful concupiscence , the good of posterity , the wel ordering of our Domestical affairs , and the education of our children in the fear and service of God : and therefore ought to be ranked in the highest order of those actions , which Christ hath sanctified for the use of man .

Q. How prove you *Marriage* to be a *Sacrament* ?

A. Because as you have heard, it is a conjunction made and Sanctified by God himself , & not to be dissolved by any power of man .

Q. What other proof have you ?

A. Out of *Eph. 5. 31, 32.* *They shall be two in one flesh , this is a great Sacrament, but I speak in Christ and in the Church .*

Q. What is the *matter* of this *Sacrament* ?

A. The mutual consent of the parties , and delivery of their bodies to one another .

Q.

Q. What is the form of it?

A. The words or signs which signifie the said present consent and delivery of their bodies.

Q. What are the effects of *Matrimony*?

A. It gives special grace to the married couple, to love and bear with one another, as also to bring up their Children in the fear of God.

Q. What is the principal *end* of Marriage?

A. To beget Children, & bring them up in the service of God; and the next to this, is, that man may have a remedy against concupiscence, and a helper in the way of Salvation.

Q. How great is the tie of *Marriage*?

A. So great, that it can never be dissolved, but by death, as you have heard out of *S. Mat. 19.*

Q. What are the Obligations of Man and wife?

A,

A. To love , honour , and comfort one another .

Q. What besides ?

A. Husbands are obliged to cherish and comfort their wives ; wives to be subject, obey, and fear their Husbands .

Q. How prove you that ?

A. Out of Col. 3. 18, 19 *Women be subject to your husbands , as it becometh in our Lord : Men love your wives , and be not bitter towards them . And out of Ephes. 5. 22, 23. Let women be subject to their husbands, as to our Lord, because the man is the head of the woman , as Christ is the head of the Church ; and v. 24. But as the Church is subject to Christ , so also women to their husbands in all things . And again , v. 33 Let each man love his wife as himself , and let the wife fear her husband .*

Q. What else ?

A. To render mutually the Marriage debt , according to that, *Let the Husband render his debt unto his*

his Wife; and the Wife also in like manner to her Husband; The woman now hath not power of her own body, but the Husband, and in like manner the man hath not power of his own body, but the woman, 1 Cor. 7. 3, 4.

Q. Is it lawful for children to marry without the consent of their Parents?

A. It is not; neither is it lawful for Parents to force them to marry against their wills.

Q. Why are many so unhappy in their Marriages?

A. Because they never consulted with God about them, nor sought to have his blessing in them.

Q. For what other reason?

A. Because they were lewd before Marriage, or married for lust or wealth, and not for the right end of Marriage.

Q. What meaneth the blessing of the Priests given in Marriage?

A. It is to beg all blessings of God

God for the new married couple .

Q. Why is the *Ring* put on the *fourth finger* ?

A. Because that is called the *heart finger* , and hath (they say) a vein in it , which reacheth to the heart ; So to signifie the hearty and constant love which ought to be betwixt man and wife .

Q. What signifies the *Ring* it selfe ?

A. It is a *Symbol* of perfection , and eternity , being equal in all parts , and Spherical in figure , without beginning or end ; to intimate the perfect and perpetual love of man and wife .

Q. What are the best means to obtain good children ?

A. Fasting , Prayer , and Almes-deeds ; for so *S. Ioachim* and *Anne* obtained the *B. Virgin Mary* , and so the *B. Virgin* became the Mother of God .

Q. What obligatiō have *Parents* to their *children* ?

A.

A. To instruct them in the faith of *Christ*, to give them good example, to feed and nourish, to provide for them in Marriage, and to correct their faults.

Q. What are the chiefe and most common Impediments of *Marriage*?

A. *Collateral Consanguinity* and *Affinity* to the fourth degree, inclusively; & in the right line all degrees are prohibited by the Law of Nature, and indispensable.

Q. Can the *Church* dispense in these collateral degrees?

A. She can; excepting only the first collaterall degree of consanguinity, to wit, betwixt *Brother* and *Sister*.

Q. How prove you that?

A. First, out of *Genes.* 29. 28. Were we read, that *Iacob* having first married *Lia*, took also *Rachel* her sister to wife, without scruple or reproofe; which was the first collaterall degree of *Affinity*.

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Secondly , out of *Gen. 11.* where *Abraham* took to wife *Sarah* , his Brother *Arans* daughter , which is the second collateral degree of consanguinity .

CHAP. XII.

*The Cardinal Vertues
expounded .*

Q. **H**ow many *Cardinal Vertues* are there ?

A. There be four : *Prudence* , *Iustice* , *Fortitude* , and *Temperance* .

Q. Why are these called *Cardinal Vertues* ?

A. Because they are fountains , and , as it were , the hinges of all good works .

Q. What is *Prudence* ?

A. It is a vertue which makes us wary in all our actions , that we may neither deceive others ,
nor

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nor be deceived our selves , or
which (according to the rule of
Honesty) prescribes us what is
to be desired , and what to be
avoided .

Q. How prove you that ?

A. Out of *Eccles.* 3. 32. *A wise
heart that hath understanding wil keep
it selfe from all sin , and in the works
of justice it shall have successe .*

Q. What is *Iustice* ?

A. It is a *Vertue* which gives
every man his own , according to
that , *Render to all men their due* ,
to whom Tribute , Tribute ; to whom
Custom , Custom ; to whom Feare ,
Feare ; to whom Honour , Honour .
Rom. 13. 7.

Q. What is *Temperance* ?

A. It is a vertue which moderates
our apperites and desires , that
they be according to reason , and
not inordinate : *He that is abstinent*
(saith the Wiseman) shall encrease
life , Eccles. 37.

Q. What is *Fortitude* ?

A.

A. It is a *Vertue* , by which the labours and dangers even of death it self, that are opposite unto *Vertue*, are courageously underraken , and patiently sustained : *The wicked man flyeth* , (saith Solomon) *when no man pursueth him ; but the just man , as a confident Lyon , shall be without fear* , Prov. 28, And in St. Pet. 3. 14. we read , *The fear of them feare ye not, and be not troubled; but sanctifie our Lord Christ in your hearts .*

Q. Is it necessary for a Christian to be exercised in these vertues ?

A. It is ; for we *must not only decline from evil , but doe good*, Psal. 36. 27.

CHAP. XIII.

The Gifts of the Holy Ghost expounded.

Q. **H**ow many be the gifts of the *Holy Ghost*?

A. Seven; *Wisdom, Vnderstanding, Councel, Fortitude, Knowledge, Piety, and the fear of our Lord.*

Q. What is *Wisdom*?

A. It is a gift God, which teacheth us to direct our whole lives and actions to his honor, and the salvation of our souls,

Q. What is *Vnderstanding*?

A. It is a gift of God, by which we are enabled to penetrate the high mysteries of our faith.

Q. What is *Councel*?

A. It is a gift of God, by which we discover the frauds and deceits of the Devil and are not cheated with them.

Q.

Q. What is *Fortitude*?

A. It is a gift of God, whereby we are enabled to undergo and despise all dangers for his sake.

Q. What is *Knowledge*?

A. It is a gift of God, by which we know and understand the Will of God..

Q. What is *Piety*?

A. It is a gift of God, which makes us devout and zealous in his service.

Q. What is the *Fear of our Lord*?

A. It is a gift of God, which curbs our rashness, with-holds us from sin, and makes us obedient to Gods Law.

CHAP. XIV.

The twelve Fruits of the Holy Ghost expounded.

Q. **H**OW many be the *Fruits of the Holy Ghost*?

L

A.

242 *The twelve Fruits &c.*

A. There be twelve, as you may see *Gal. 5.*

Q. What is the *first*?

A. *Charity*, whose nature and effects you know already.

Q. What is the *second*?

A. *Joy*, by which we are enabled to serve God with cheerful hearts.

Q. What is the *third*?

A. *Peace*, which keeps us unmoved in our minds amidst the storms and tempests of the world.

Q. What is the *fourth*?

A. *Patience*, which inables us to suffer all adversities for the love of God.

Q. What is the *fifth*?

A. *Longanimity*, which is an untired confidence of mind, in expecting the good things of the life to come.

Q. What is the *sixth*?

A. *Goodness*, which makes us hurt no man, and do good to all.

Q. What is the *seventh*?

A.

A. *Benignity*, which causeth an affable sweetnesse in our manners and conversation.

Q. What is the *eighth*?

A. *Mildness*, which allayes in us all the motions of passion and anger.

Q. What is the *nineth*?

A. *Fidelity*, which makes us punctual observers of our covenants and promises.

Q. What is the *tenth*?

A. *Modesty*, which observes a fitting mean in all outward actions.

Q. What is the *eleventh*?

A. *Continency*; which makes us not onely abstemious in meat and drink, but in all other sensible delights.

Q. What is the *twelfth*?

A. *Chastity*, which keeps a pure Soul in a pure body.

Q. Who are they that have these fruits?

A. The children of God only,
L 2 for

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for whosoever are led by the spirit of
God , they are the Sons of God ,
Rom. 8. 14:

CHAP. XV.

The Works of Mercy (corporal and
spiritual) expounded .

Q. *How many are the works*
of Mercy Corporal ?

A. Seven : 1, To feed the hungry .
2. To give drink to the thirsty. 3. To
cloath the naked , 4. To harbour the
harbourlesse. 5. To visit the sick. 6.
To visit the imprisoned . And 7. To
bury the dead .

Q. *How prove you that these*
works are meritorious of a
reward ?

A. Because Christ hath promised
the Kingdom of Heaven , as the
reward of them , Come, O ye blessed
of my Father (saith he) and possesse
ye

ye the Kingdom, &c. for I was hungry,
and ye gave me to eat , &c. Mat. 25.
35, 36.

Q. When are we said to feed and
cloath Christ ?

A. As often as we feed and
cloath the poor; *What ye have done*
(saith he) *to one of my little ones ,*
that ye have done unto me , v. 40.

Q Is the reward of these works
a reward of Iustice ?

A. It is ; according to 2 Tim,
4. 7. 8. *I have fought a good fight,*
(saith S. Paul) *there is a Crown of*
Iustice laid up for me , which our
Lord will render to me at that day , a
just Iudge .

Q. What other proof have
you ?

A. Out of Heb. 6. 10. *For God*
is not unjust that he should forget the
work and love , which you have
shewed in his Name, who have Mini-
stred unto the Saints, and do Minister.

Q. How many be the works of
mercy Spiritual ?

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A. Seven also, 1. To give counsel to the doubtful. 2. To instruct the ignorant. 3. To admonish sinners. 4. To comfort the afflicted. 5. To forgive offences. 6. To bear patiently the troublesome. 7. To pray for the quick and dead.

Q. How prove you prayer for the dead?

A. First out of the places above & after cited for *Purgatory*. Secondly, out of 1 S. Iohn 5. 16. *He that knoweth his brother to sin a sin not unto death, let him ask, and life shall be given him, not sinning to death* (1. by final impenitence,) therefore it is lawfull to pray for all such as die penitent, and confessing their sins. And in 2 Mac. 12. 46. we read, *It is awholesom and holy cogitation, to pray for the dead, that they may be loosed from their sins.*

Q. How shew you these works to be meritorious?

A. Out of *Dan.* 12. 3. *They who*

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who instruct others unto Iustice shall
shine as Stars for all eternity .

CHAP. XVI.

The eight Beatitudes.

Q. **W** Hat are the eight Beati-
tudes ?

A. The sum of them is: 1 Poverty of Spirit. 2 Meeknesse. 3 Mourning. 4 To hunger and thirst after Iustice. 5 Mercifulnesse. 5 Clean-nesse of heart. 7. To be Peace makers. 8. To suffer persecution for Iustice sake . See S. Mat. 5.

Q. Whence ariseth the necessity of suffering Persecution .

A. Because all that wil live piously in Iesus Christ shall suffer Persecutiō,
2 Tim. 3. 12.

CHAP XVII.

The kinds of sin explicated .

Q. **W**Hy is it necessary for a *Christian* to know the natures and kinds of sin ?

A. That so he may detest and avoid them .

Q. How many kinds of sin be there ?

A. Two : namely , *Original* and *Actual* .

Q. What is *Original sin* ?

A. It is a priuation of *Original Justice* , which we inherit from our first parent *Adam* , being all , by course of nature conceived and born in that priuation ; or *Original sin* .

Q. How prove you that ?

A. Out of *Rom. 5. 12. Therefore as by one man sin entered into the world ,*

world , and by sin death , and so unto all men death did passe , in whom all have sinned .

Q. What are the effects of Original sin ?

A. Concupiscence , Ignorance , evil Inclination , Pronenesse to sin , Sicknesse and Death .

Q. How is Original sin taken away ?

A. By holy Baptisme .

Q. Whither goe Infants that die without Baptisme ?

A. To the upper part of hell , where they endure the pain of losse (though not of sense) and shall never see the face of God .

Q. How prove you that ?

A. Out of S. Iohn 3, 5. *unlesse a man be boꝛn again of water and the Spirit , he cannot enter into the Kingdom of God ?*

Q. What is Actual sin ?

A. It is a thought, word, or deed, contrary to the law of God ,

Q. What is a sin of Omission ?

A. To omit any thing willingly, which is commanded by God, or by his Church.

Q. Why is *actual sin* so called?

A. Because the material part of it is commonly some voluntary act of ours.

Q. Is all sin voluntary and deliberate?

A. It is; because (speaking of *actual sin*) no man sinneth in doing that, which is not in his power to avoid.

Q. What other prooves have you?

A. Because the whole *Gospel* of *Christ* is nothing else, but an Exhortation to do good, and avoid evil, the which nothing were more vain, if it be not in the free election and power of man, as assisted by Gods grace, to do or not to do such things.

Q. What Scripture have you for that?

A. First, out of *Gen. 4. 7.* If
thou

thou do wel , shalt not thou receive gain? But if thou doest ill , shal not thy sin be forthwith present at the door? but the desire thereof shal be under thee, and thou shalt have dominion over it .

Secondly , out of *Deut.* 30. 19. 20. I call to witnesse this day Heaven and Earth , that I have proposed to thee life and death , blessing and cursing , choose therefore life , that thou maist live .

Thirdly, out of *1 Cor.* 7. 37. He that hath determined in his heart being settled , not having necessity , but having the power of his own will ; and hath judged in his heart to keep his Virgin , doth well ; (you see man hath power of his own wil) and in *Phil.* 4. 13. I can doe all things (saith S. Paul) in him that strengthneth me .

Q. Doth not the efficacy of Gods grace hinder and hurt the freedom of our wil ?

A. No , it perfects it; according
to

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to 1 Cor. 15. 10, 11. *I have laboured more abundantly (saith S. Paul) then all they: yet not I, but the grace of God with me.* You hear the grace of God did not hinder, but perfect his working.

Q. How is *Actual sin* divided?

A. Into *mortal* and *venial*.

Q. What is *mortal sin*?

A. Any great offence against the charity of God, or our neighbour: and is so called, because it kills the Soul, and robs it of the spiritual life of grace.

Q. What is *venial sin*?

A. A smal and very pardonable offence against God, or our neighbour.

Q. How prove you that some sins are *mortal*?

A. First, out of Rom. 6. 23. *For the stipend of sin is death.* And v. 21. *What fruit therefore had you then in those things for which now you are ashamed? For the end of them is death.*

Secon-

Secondly, out of *Wisdom* 16. 14. For a man by malice killeth his own soul. And out of *Ezek.* 18. 4. The Soul that shall sin, the same shall die.

Q. How prove you that some sins are onely venial?

A. First, out of 1 *S. Iohn* 1. 8. where speaking of such as walk in the light, and are cleansed from all mortall sin by the blood of Christ, he adds, *If we will say we have no sin, we seduce our selves, and the truth is not in us.*

Secondly, in many things we all offend, *S. Iames* 3. 2. and in *Prov.* 24. 16. The just man falleth seven times: not mortally, for then he were no longer just, therefore veniall.

Thirdly, out of *S. Mat.* 12. 36. But I say unto you, every idle word which men shal speak, they shal render an account for at the day of Iudgment. Now, God forbid every idle word should be a mortal sin.

Q. What are the effects of venial sin?

A.

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A. It doth not rob the Soul of life , as *Mortal* doth , but only weakneth the fervour of Charity , and by degrees disposeth unto *Mortal* .

Q. Why are we bound to shun not only *mortal* , but *venial* sins ?

A. Because he that contemneth small things , shal fall by little and little . Eccles. 19. 1.

Q. What other prooffe have you ?

A. Because no polluted thing shal enter into the heavenly Hierusalem . Apoc. 21. 27. be it polluted with *mortal* or *venial* sin .

Q. How shal we be able to know when any sin is *mortal* , and when but *venial* ?

A. Because to any *mortal* sin it is required , both that it be deliberate , and perfectly voluntary ; and that it be in a matter of weight against the Law of God ; one or both of which conditions is alwaies wanting in a *venial* sin .

Q.

Q. How is *mortal sin* remitted ?

A. By hearty *penance* and *contrition* .

Q. How is *Venial sin* remitted ?

A. By all the *Sacraments* , by *holy Water* , *devout Prayer* , and the like .

Q. Whither go such as die in *mortal sin* ?

A. To *Hel* , for all eternity , as you have heard in the *Creed* .

Q. Whither go such as die in *Venial sin* , or not having fully satisfied for the temporal punishments due to their *mortal sins* , which are forgiven them ?

A. To *Purgatory* , til they have made full satisfaction for them , and then to heaven .

Q. How prove you that there is a *Purgatory* , or penal place where Souls are purged after death .

A. Out of 1 *S. Pet.* 3. 18, 19. 20. *Christ* being dead for our sins , came , in spirit , and preached to them also that were in prison , which had been
incre-

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incrcdulous in the daies of Noah,
when the Ark was a building.*

Q. What other proof have
you?

A. Out of 1 Cor. 3. 13, 14, 15.
*The work of every man shall be mani-
fest, for the day of our Lord wil de-
clare it, because it shall be revealed
in fire, and the work of every one,
of what kind it is, the fire shal try, if
any mans work abide (as theirs doth
who have deserved no Purgatory)
he shal receive a reward: if any mans
work burn (as theirs doth who go
to Purgatory) he shal suffer detri-
ment, but himself shal be saved, yet
so as by fire.*

Q. What besides?

A. Out of S. Mat. 5. 26, 27. *Be
thou at agreement with thy adversary
betimes, whilst thou art in the way
with him, (that is in this life) lest
perhaps the adversary deliver thee to
the Iudge, and the Iudge deliver thee
to the Officer, and thou be cast into
Prison, (Purgatory) Amen I say
unto*

unto thee, thou shalt not goe out from thence, til thou repay the last farthing.

Q. What other yet?

A. Out of *S. Mat. 12. 32.* Some sins shal neither be forgiven in this world, nor in the world to come: therefore there is a place of purging and pardoning sins after this life.

Q. How is a man made guilty, or said to co-operate to other mens sins?

A. As often as he is an effectual cause of sin in others by any of these nine means: 1. By counsel. 2. By command. 3. By consent. 4. By provocation. 5. By praise or flattery. 6. By silence. 7. By connivence. 8. By participation, or 9. By defence of the ill done.

CHAP. XVIII.

*The seaven deadly sins
expounded.*

Q. **H**ow call you the seven
deadly or capital sins?

A. *Pride, Convetousnesse, Lechery,
Anger, Gluttony, Envy, and Sloth?*

Q. What is *Pride*?

A. It is an inordinate desire of
our own excellency or esteem.

Q. Why is *Pride* called a capital
sin?

A. Because it is the head or
fountain of many other sins.

Q. What for example?

A. *Vain-glory, Boasting, Hypocrisie,
Ambition, Arrogancy, Presumption,
and contempt of others?*

Q. What is *Vain-glory*?

A. An inordinate desire of
humane praise.

Q.

Q. What is *Boasting*?

A. A folish cracking of our selves .

Q. What is *Hypocrisie*?

A. A counterfeiting of more piety and vertue then we have .

Q. What is *Ambition*?

A. An inordinate desire of honour .

Q. What is *Arrogancy*?

A. A high contempt of others , joyned with insolency and rashnesse .

Q. What is *Presumption*?

A. An attempting of things above our strength .

Q. What is *contempt of others*?

A. A disdainful preferring our selvs before others ?

Q. What other daughters hath *Pride*?

A. *Pertinacy* , *Disord* , *Disobedience* and *Ingratitude* .

Q. What is *Pertinacy*?

A. A wilful sticking to our own opinions , contrary to the judgement of our betters .

Q.

Q. What is *Discord*?

A. A wrangling in words with such as we ought to assent and yield unto.

Q. What is *disobedience*?

A. A refractorinesse to Parents and Superiors.

Q. What is *Ingratitude*?

A. A forgetting or neglecting of benefits?

Q. How prove you *Pride* to be a mortal sin?

A. Because we read, *That God resists the proud, and gives his grace to the humble*, 1 S. Pet. 5. 5. And *Pride is odious before God and men*, Eccl. 10. 7.

Q. What are the remedies of *Pride*?

A. To remember that holy Lesson of Christ: *Learn of me, because I am meek and humble of heart*, Mat. 11. 29. And to consider that we are sinful dust, and shall return again to dust: and that whatsoever good we have, or do, is the meer gift of God.

Q.

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Q. What is the *V*ertue opposite to *P*ride?

A. *H*umility , Which teacheth us a lowly conceit of our selves : *H*e that humbleth himselfe , shal be exalted , S. Mar. 23. 12.

Covetousnesse expounded .

Q. **W**hat is *covetousnesse*?

A. An inordinate desire of riches .

Q. When is *Covetousness* a moral sin?

A. When either we desire unjustly that which is another mans , of some considerable value; or else refuse to give of that which is our own to such as are in any extream or moral necessity .

Q. How prove you the first part?

A. Out of 1 *T*im. 6. 9. *V*nprofitable and hurtful desires drown men into destruction and perdition : for the root of all evils is *covetousnesse* .

Q.

Q. How prove you the later part?

A. Out of 1 *S. Iohn* 3. 17. He that hath the substance of this world, and shal see his brother have necessity, and shal shut his bowels from him, how doth the charity of God abide in him?

Q. What other proof have you for *Almes*?

A. Out of *S. Luke* 11. 41. But yet that which remains, give alms, and behold all things are clean unto you. And out of *Dan.* 4. 24. Redeem thy sins with alms, and thy iniquity with the mercies of the poor.

Q. What are the daughters of *Covetousnesse*?

A. *Hardnesse of heart; Vnmercifulness to the poor; Vnquiet Solitude; Neglect of heavenly things; And confidence in things of this world.*

Q. What else?

A. *Vsury, Fraud, Rapine, Theft, &c.*

Q. What are the remedies of *Covetousnesse*?

A.

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A. To consider , that it is a kind of Idolatry , according to Coloss. 3. 5. And that it is harder for a rich man to enter Heaven , then for a Camel to passe through the eye of a Needle . S. Mat. 19. 24.

Q. What are the vertues opposite to Covetousnesse .

A. Liberality , which makes a man give freely to the poor . And Justice , which renders all men that which is theirs . It is a more blessed thing to give (saith our Lord) then to take , Acts 20. 35. And. in 2 Cor. 9. 6. S. Paul saith , He that soweth sparingly also shal reap , but he that soweth in blessing , of blessings also shal he reap , for God loves a chearful giver .

Lechery expounded .

Q. **W**hat is Lechery ?

A. An inordinate desire of carnal sin , or delights of the flesh .

Q.

Q. How prove you the gravity of this sin?

A. Because the whole world was once drowned, and the Cities of Sodom and Gomorrah were burnt with fire from heaven for it, Gen. 7. 21. and 19. 25.

Q. What other prooves haue you?

A. Out of Rom. 8. 13. For if you live according to the flesh, you shall die; but if by the spirit you mortifie the deeds of the flesh, you shall live.

Q. What are the degrees of Lust?

A. Thought, Delight, Consent, and Act.

Q. What are the daughters of Lust?

A. Fornication, Whoredom, Adultery, voluntary Pollution, Vnchast sights and Touches, Wanton kisses and speeches.

Q. How prove you voluntary pollution to be a mortal sin?

A. Out of Gen. 38. 9. where we read

read that *Onan* was struck dead by God in the place , for shedding the seed of nature out of the due use of marriage , to hinder generation; Which fact the holy text calls a *detestable thing* ; Her also , who was elder brother to the said *Onan* , was slain by God , as we read in the same chapter v. 7. And it is generally thought by Expositors , that his sudden death was in punishment for the like sin of *Pollution* .

Q. Why are *lustful kisses and touches mortal sins* ?

A. Because they vehemently dispose to *fornication and pollution* .

Q. Is kissing by way of civility, when we meet a stranger , any sin ?

A. No , it is not .

Q. What are the remedies of *Lust* ?

A. To consider the beastlineſſe of it , And that by it we make our bodies , which are the Mem-

M

bers

bers of Christ , to be the Members
of an Harlot , 1 Cor. 6. 15. 16.

Q. What else ?

A. To consider that God and
his Angels are eye-witnesses of
it , how private soever it may
seem .

Q. What is the *vertue* opposite
to *Lechery* ?

A. *Chastity* , which makes us
abstain from carnal pleasures . Let
us behave our selves (saith S. Paul)
as the Ministers of God , in much
patience , in watching , in fasting , in
chastity . 2 Cor. 6, 6.

Q. How prove you the great-
nesse of this *vertue* ?

A. Out of *Apol.* 14. 4. These
are they who were not defiled with
women , for they are *Virgins* : These
follow the Lamb , whi ther soever he
shal go .

Envy expounded.

Q. **W**hat is *Envy*?

A. It is sadnesse or repining at anothers good, in as much as it seems to lessen our own excellency.

Q. How prove you *Envy* to be mortal?

A. Because by the *Diavels Envy* death entred into the world, and *Envy* was the cause of all sin, Wisdom 2. 24.

Q. What are the daughters of *Envy*?

A. *Hatred, Detraction, Rash judgement, Strife, Reproach, Contempt, and Rejoycing at anothers evil.*

Q. What are the remedies of *Envy*?

A. To consider that it robs us of Charity, and deforms us to the likenesse of the *Devil*.

Q. What is the vertue opposite to *Envy*?

M 2

A.

A. *Brotherly love*, which is the chiefest badge of Christianity: *In this men shal know that you are my Disciples, if you love one another*, S. Io. 13. 35.

Gluttony expounded.

Q. **W**hat is *Gluttony*?

A. An inordinate excess, or desire of excess in meat or drink.

Q. How prove you that to be a mortal sin?

A. Out of 1 Cor. 6. 10. *Drun-kards shal not possesse the Kingdom of God*. And S. Luke 21. 34. *Take heed to your selves: lest your hearts be overcharged with surfeiting and drunkenness*.

Q. What are the daughters of *Gluttony*?

A. *Babbling, Scurrility, Spuing, stinking of drink, and dulnesse of Soul and body*.

Q. What are the remedies of it?

A.

A. To consider the abstinence,
of Christ and his Saints, and that
gluttons are enemies to the Crosse of
Christ, whose end is destruction,
Phil. 3. 19.

Anger expounded .

Q. **W**hat is Anger?

A. An inordinate
desire of revenge .

Q. How prove you Anger to be
a mortal sin?

A. Out of S. Mat. 5. 22. Whosoever
shal be angry with his brother,
shal be guilty of judgement, &c. And
whosoever shal say, thou fool, shal be
guilty of hell fire .

Q. What are the Daughters of
Anger?

A. Hatred, Swelling, Fury, Cla-
mour, Threats, Contumely, Cursing,
Blasphemy and Murder .

Q. What are the remedies of
Anger?

A. To remember that Holy

Lesson of Christ, Luke 21. 19. In your patience you shal possesse your souls. And that of S. Paul, Be gentle one to another, pardoning one another, as also God in Christ hath pardoned you, Ephes. 4. 32.

Q. What is the vertue opposite to Anger?

A. Patience, which suppresseth in us all passion and desire of revenge.

Q. How prove you the necessity and force of patience?

A. Out of Heb. 10. 36. Patience is necessary for you, that doing the wil of God, you may partake of the promise.

Sloth expounded.

Q. **W**Hat is Sloth?

A. A lazinesse of mind, neglecting to begin or prosecute good things.

Q. How prove you Sloth to be a deadly sin?

A.

A. Out of *Apoc.* 3. 16. Because thou art neither cold nor hot , but lukewarme , I wil begin to cast thee out of my mouth .

Q. What other proof have you ?

A. Out of *S. M.it.* 25. 30. And the unprofitable servant cast ye forth into exterior darknesse .

Q. When is Sloth mortal ?

A. As often as by it we break any Commandement of God or his Church .

Q. What are the daughters of Sloth ?

A. *Tcpidity, Pusillanimity, Indevotion, Wearinesse of life, Aversion from spiritual things, and distrust of Gods mercy .*

Q. What are the remedies of Sloth ?

A. To remember that of *Jeremy* 48. 10. Cursed be he that doth the work of our Lord fraudulently . And to consider with what diligence men doe worldly businesses .

Q. What is the *vertue* opposite to *sloth*?

A. *Diligence*, which makes us careful and zealous in performing our duties both to God and man. *Take heed, watch and pray, for you know not when the time is; strive to enter by the narrow gate, for many, I say to you, shall seek to enter, and shall not be able, S. Mark 13. 33. S. Luke 13. 24.*

CH A P. XIX.

*The sins against the Holy Ghost
expounded.*

Q. **H**ow many are the *sins* against the *Holy Ghost*?

A. Six: *Despaire of salvation*, *Presumption of Gods mercy*; to impugn the known truth; *Envy* at anothers known good; *Obstinacy* in sin; and *final Impenitence*.

Q.

Q. What is *despaire of salvation*?

A. It is a diffidence in the mercies and power of God, as also in the merits of *Iesus Christ*, as if they were not of force enough to save us. This was the sin of *Cain*, when he said, *My sin is greater then that I can deserve pardon*, Gen. 4. 13. And of *Iudas*, when casting down the silver pieces in the Temple, he went and hanged himselfe, S. Mat. 27. 4, 5.

Q. What is *presumption of Gods mercy*?

A. A foolish confidence of salvation, without good life, or any care to keep the *Commandements*, such as they have, who will be saved by *faith* only without good works.

Q. What is it to impugn the *known truth*?

A. To argue obstinately against known points of Faith, or to pervert the way of our Lord by forging lies and flanders, as *Here-*

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tiques doe, when they teach the
ignorant people, that *Catholiques*
worship Images, as Gods, and
give Angels and Saints the honour
which is due to God; or that the
Pope for a little money giues us
pardons to commit what sins we
please: Then all which greater
falshoods cannot be invented.

Q. What is *Envy* at anothers
spiritual good?

A. A sadnesse or repining at
anothers growth in vertue and
perfection, such as *Sectaries* seem
to have when they scoffe and are
troubled at the frequent *Fasts*,
Prayers, *Feasts*, *Pilgrimages*, *Almes-*
deeds, *Vowes*, and *Religious Orders*
of the *Catholique Church*, calling
them *Superstitions* and *Fooleries*,
because they have not in their
Churches any such practises of
piery.

Q. What is *Obstinacy in sin*?

A. A wilful persisting in wicked-
nesse, and running on from sin,
to

H. Ghost expounded. 275

to sin, after sufficient instruction and admonition.

Q. How shew you the gravity of this sin?

A. Out of *Heb. 10. 26*, If we sin willingly, after the knowledge of the truth received, now there is not left an Host for sins, but a certain terrible expectation of judgement.

Q. What other proofe have you?

A. Out of *2 S. Pet. 2. 21*. It was better for them not to know the way of Justice, then after the knowledge, to turn back from that holy Commandement which was given them.

Q. What is final impenitence?

A. To die without either confession or contrition for our sins, as those do of whom it is said, With a hard neck, and with uncircumcised ears, you have alwaies resisted the Holy Ghost, *Act. 7. 51*. And in the person of whom *Iob* speaks, saying, Depart thou from us, and we wil not have the knowledge
of

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of thy waies, Iob. 21, 14.

Q. Why is it said, *that these*
sins shal never be forgiven, neither
in this world, nor *in the world to*
come?

A. Not because there is not
a power in God, or in the
Sacraments to remit them, if we
confess them, and be sorry for
them, excepting onely *final impenitence*,
of which we read, *There is a sin to death*,
for that I say not that
any man ask, 1 S. Ioh. 5. 16. but
because men very seldō do hearty
penance for them.

Q. How prove you that?

A. Out of 1 S. Ioh. 1. 9. *If we*
confesse our sins, he is faithful and
just to forgive our sins, and cleanse us
from all iniquity.

CHAP. XX.

The sins that cry to heaven for vengeance , expounded .

Q. **H**ow many such sins are there ?

A. *Foure .*

Q. What is the first of them .

A. *Wilful Murder ; which is voluntary and uniuſt taking away anothers life .*

Q. How ſhew you the gravity of this ſin ?

A. Out of *Gen. 4. 10.* where it is ſaid to *Cain , What haſt thou done ? The voic e of the blood of thy brother crieth to me from the earth ; now therefore ſhalt thou be curſed upon the earth . And S. Mat. 26. 52. All that take the ſword ſhal periſh with the ſword .*

Q. What is the Second ?

A.

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A. *Sin of Sodome*, or Carnal sin against nature, which is a voluntary shedding of the seed of nature out of the use of Marriage, or lust with an vndue sex or kind.

Q. What have you against this?

A. Out of *Gen. 19. 13.* where we read of the *Sodomites*, and their sin, *We wil destroy this place, because the cry of them hath encreased before our Lord, who hath sent us to destroy them; (And they were burnt with fire from heaven.)*

Q. What is the *Tbird*?

A. *Oppression of the poor*, which is a cruel, tyrannical, and unjust dealing with inferiours.

Q. What have you against that?

A. Out of *Exod. 22. 22.* *Ye shal not hurt the widdow and the fatherlesse: if you doe hurt them, they wil cry unto me, and I wil hear their cry, and my fury shal take indignation, and I wil strike you with the sword.* And out of *Esay 10. 1, 2.* *Woe*

to them that make unjust Laws, that they might oppresse the poor in judgement, and do violence to the cause of the humble of my people.

Q. What is the Fourth?

A. To defraud Workmen of their wages; which is to lessen, or detain it from them.

Q. What have you against that?

A. Out of Eccles. 34. 27. He that sheddeth blood, and he that defraudeth the hired man are brethrē. And out of S. Iames 5, 4. Behold the hire of the workmen that have reaped your fields, which is defrauded by you, crieth, and the cry hath entred into the care of the Lord God of Sabbath.

CHAP. XXI.

*The four last things
expounded.*

Q. **W**hat are the *Four last things*?

A. *Death, Judgement, Hell, and Heaven.*

Q. What understand you by *Death*?

A. That we are all mortal, and shal once die; how soon we are uncertain, and therefore must be alwaies prepared for it?

Q. How prove you that?

A. Out of *Heb. 9. 27.* *It is decreed for all men once to die.* And *S. Mat. 25. 13.* *Watch ye therefore, because ye know not the day nor the hour.*

Q. What is the best preparative for death?

A.

A. A godly life, and to be often doing *Penance* for our sins, and saying with *S. Paul*, *I desire to be dissolved, and to be with Christ*, Phil.

1. 23.

Q. What else?

A. To remember often that of *S. Mat.* 16. 25. *He that wil save his life shal lose it, and he that shal lose his life for me, shal finde it.*

Q. What understand you by *Judgement*?

A. I understand, that (besides the general judgement at the last day) our Souls, as soon as we are dead, shal receive their particular judgment at the tribunal of *Christ*, according to that, *Blessed are the dead that die in the Lord, from henceforth now, saith the spirit, they rest from their labours, for their works follow them*, Apoc. 14. 13.

Q. What is the best preparative for this *Judgment*?

A. To remember often that of *Heb.* 10. 31. *It is a terrible thing to fall*

282 *The four last things*
fall into the hands of the living God.
And that of 1 Cor. 11. 31. For if
we did judge our selves, we should
not be judged.

Q. What understand you by
Hel?

A. That such as die in mortal sin,
and the disfavour of God, shall be
tormented there both day and night,
for ever and ever, Apoc. 20. 10.
There shall be weeping, howling, and
gnashing of teeth; the worm of con-
science shall alwaies gnaw them, and
the fire that torments them shall never
be extinguished, S. Mat. 8. 12. and
S. Mark 9. 44.

Q. What understand you by
Heaven?

A. That the elect and faithful
servants of God shall reign with
him for ever in his Kingdom,
where he hath prepared such delights
and comforts for them, as neither eye
hath seen, or eare hath heard, neither
hath it ascended into the heart of man,
1 Cor. 2. 9.

Q.

Q. How prove you that ?

A. Out of S. Mat. 7. 21. *He that doth the wil of my Father which is in heaven, shal enter into the Kingdom of heaven.*

Q. What utility is there in the frequent memory of these things ?

A. Very great, according to that, *In all thy works remember thy last things, and thou shalt never sin,* Eccles. 7. 40. which God of his great mercy give us grace to do, *Amen.*

CHAP. XXII.

The Substance or Essence, and Ceremonies of the Masse expounded.

Q. **W**hat is the Substance or Essence of the Masse ?

A.

A. It is the unbloudy sacrificing of *Christs* body and blood under the forms of Bread and Wine. The word *Masse*, used in English, being derived from *Missa* in Latin, and the word *Missa* (though it may have other derivations) may be wel taken from the Hebrew word *Missach*, which signifies a free voluntary Offering.

Q. Who instituted the substance or Essence of the *Masse*?

A. Our Saviour Christ at his last Supper, when he consecrated (i.) converted the substances of bread and wine into his own true body and blood, and gave the same to his Disciples under the outward forms of bread and wine, commanding them to do what he had done, in commemoration of him, *S. Luke 22. 19.*

Q. Who ordained the Ceremonies of the *Masse*?

A. The Church, directed by the Holy Ghost.

Q.

Q. For what end did she ordain them?

A. To stir up devotion in the people, and reverence to the sacred mysteries.

Q. For what other end?

A. To instruct the ignorant in spiritual and high things, by sensible and material signs, and by the glory of the *Militant*, to make them apprehend something of the glory of the *Triumphant Church*.

Q. What warrant hath the Church to ordain Ceremonies?

A. The authority of God himself in the old Law, commanding many and most stately Ceremonies in things belonging to his Service. See the whole Book of *Leviticus*.

Q. What besides?

A. The example of *Christ* in the new Law, using dirt and spittle, to cure the blind, the deaf, and dumb. He prostrated himself at his prayer in the Garden three times.

times. He lifted up his eyes to heaven and groaned, when he was raising *Lazarus* from the dead, which were all *Ceremonies*.

Q. Did he use any *Ceremonies* at his last Supper, where he ordained the Sacrifice of the *Masse*.

A. He did, for he washed the feet of his Disciples, he blessed the Bread and the Cup, and exhorted the Communicants.

Q. What signifie the several Ornaments of the *Priest*?

A. 1. The *Amis*, or Linnen Veile, which he first puts on, represents the Veil, with which the Jews covered the face of *Christ*, when they buffered him in the House of *Caiphas*, and bad him prophecy, *who it was that stroke him*.

2. The *Albe*, signifies the white garment, which *Herod* put on him, to intimate, that he was a Fool.

3. The *Girdle*, signifies the cord that bound him in the *Garden*.

4. The

4. The *Maniple*, the cord which bound him to the Pillar.

5. The *Stole*, the cord, by which they led him to be Crucified.

6. The Priests upper *Vestment* represents both the seamlesse coat of *Christ*, and also that purple Garment with which they clothed him, in derision, in the house of *Pilate*.

7. The *Altar* represents the *Crosse*, on which he offered himself unto his Father.

8. The *Chalice* the Sepulchre or grave of *Christ*.

9. The *Patin*, the stone which was rolled to the door of the Sepulchre.

10. The *Altar clothes*, with the *Corporal* and *Pal*, the Linnen, in which the dead body of *Christ* was shrouded, and buried. Finally, the *Candles* on the *Altar* put us in mind of that light which *Christ* brought unto the world by his passion, as also of his immortal
and

and evershining Divinity.

Q. What meaneth the Priests coming back three steps from the Altar, and humbling himselfe before he begins?

A. It signifies the prostrating of *Christ* in the Garden, when he began his Passion.

Q. Why doth the Priest bow himself again at the *Confiteor*?

A. To move the people to humiliation, and to signifie that by the merits and passion of *Christ* (which they are there to commemorate) salvation may be had, if it be sought with a contrite and humble heart.

Q. Why doth he beat his brest at *Mea Culpa*?

A. To teach the people to return unto the heart, and signifie that all sin is from the heart, & ought to be ascribed to the heart with hearty sorrow.

Q. Why doth the Priest, ascending to the Altar, kisse it in the middle?

A.

A. Because the Altar signifies the Church, composed of divers people, as of divers living stones, which *Christ* kissed in the middle, by giving a holy kisse of peace, and unity both to the Iews and Gentiles.

Q. What signifies the *Introite*?

A. It is, as it were, the entrance into the Office, or that which the Priest saith first after his coming to the Altar, and signifies the desires and groanings of the ancient Fathers, longing for the coming of *Christ*,

Q. Why is the *Introite* repeated twice?

A. To signifie the frequent repetition of their desires and supplications.

Q. Why doe we adde unto the *Introite*, *Gloria Patri*, &c. *Glory be to the Father*, &c. Amen?

A. To render thanks to the most Blessed Trinity for our Redemption, accomplished by the Crosse.

Q. What means the *Kyrie Elei-son*?

A. It signifies, *Lord have mercy on us*, and is repeated thrice in honour of the *Father*, thrice in honour of the *Son*, and thrice in honour of the *Holy Ghost*.

Q. Why so often?

A. To signify our great necessity, and earnest desire to find mercy.

Q. What signifies the *Gloria in excelsis Deo*?

A. It signifies, *Glory be to God on high*, and is the song which the Angels sung at the birth of *Christ*; used in this place to signify, that the mercy, which we beg, was brought us by the birth and death of *Christ*.

Q. What means the *Oremus*?

A. It signifies, *Let us pray*; and is the Priests addresse to the people; by which he invites them to ioyne with him both in his prayer and intention.

Q.

Q. What means the *Collect*?

A. It is the *Priests Prayer*, and is called a *Collect*, because it collects and gathers together the supplications of the multitude, speaking them all with one voyce; and also, because it is a collection or sum of the *Epistle* and *Gospel* for the most part of the yeare, especially of all the Sundaies.

Q. Why doth the Clerk say, *Amen*?

A. He doth it in the name of the people, to signifie they all concur with the *Priest* in his Petition or Prayer.

Q. what meaneth the *Dominus vobiscum*?

A. It signifies, *Our Lord be with you*, and is used to beg Gods presence and assistance to the people in the performance of that work.

Q. Why is it answered, *Et cum spiritu tuo*, *And with thy spirit*?

A. To signifie, that the people

with one consent do beg the like for him.

Q. Why are all the prayers ended with, *Per Dominum nostrum Iesum Christum*, &c. Through our Lord Iesus Christ, &c.

A. To signifie, that whatsoever we beg of God the Father, we must beg it in the name of *Iesus Christ*, by whom he hath given us all things.

Q. What means the *Epistle*?

A. It signifies the *old Law*, as also the preaching of the *Prophets* and *Apostles*, out of whom it is commonly taken; and it is read before the *Gospel*, to intimate, that the *old Law* being able to bring nothing to perfection, it was necessary the *new* should succeed it.

Q. What means the *Gradual*?

A. It signifies the Penance preached by *S. Io. Baptist*; and that we cannot attain the salvation of *Christ*; but by the holy degrees of Penance.

Q.

Q. What means the *Alleluia*?

A. It is the voice of men rejoicing and aspiring to the joyes of Heaven .

Q. Why is the *Alleluia* repeated so often at the Feast of *Easter*?

A. Because that is the joyful solemnity of our Saviours Resurrection .

Q. Why betwixt *Septuagesima* and *Easter* is the *Tract* read in place of the *Gradual*?

A. because that is a time of Penance, and mourning, and therefore the *Tract* is read with a mournful and slow voice, to signifie the miseries and banishment of this life .

Q. What is the *Tract*?

A. Two or three Versicles betwixt the Epistle and Gospel, sung with a slow long protracted tone ,

Q. Why do we rise up at reading the *Gospel*?

A. To signifie our readinesse to go and do , whither , and

whatsoever is commanded us.

Q. What means the *Gospel*?

A. It signifies the preaching of *Christ*, and is the happy Embassy or message of *Christ* unto the world.

Q. Why is the *Gospel* read at the North end of the *Altar*?

A. To signifie that by the preaching of the *Gospel* of *Christ*, the Kingdom of the devil was overthrown.

Q. How prove you that?

A. Because the devil hath chosen the North for the seat of his malice: *From the North shal evil be opened upon all the Inhabitants of the Land*, Ier. 1. 14.

Q. Why doth the *Priest* before he begins the *Gospel* salute the people with *Dominus vobiscum*.

A. To prepare them for a devout hearing of it, and to beg of our Lord to make them worthy bearers of his Word, which can save their Souls.

Q

Q. Why then doth he say , *Sequentia Sancti Evangelij* , &c. *The sequel of the Holy Gospel* , &c.

A. To move attention , and signifie what part of the *Gospel* he then reads .

Q. Why doth the Clark answer, *Gloria tibi Domine . Glory be to thee, O Lord ?*

A. To give the glory of the *Gospel* to God , who hath of his meer mercy made us partakers of it .

Q. Why then doth the *Priest* signe the Book with the sign of the *Crosse* ?

A. To signifie that the Doctrine there delivered appertaines to the *Crosse* and *Passion* of *Christ* .

Q. Why , after this doe both the *Priest* and people sign themselves with the *Crosse* in three places ?

A. They sign themselves on their *foreheads* , to signifie they are not, nor wil be ashamed to profess *Christ* Crucified ; On their *mouths* ,

to signifie they wil be ready with their *mouths* to confesse unto salvation; And on their *brests*, to signifie, that with their hearts they believe unto Iustice.

Q. Why at the end of the *Gospel* do they sign their brests again with the sign of the *Crosse*?

A. That the Devil may not steale the seed of Gods word out of their hearts.

Q. What means the *Creed*?

A. It is a publique profession of our Faith, and the wholsome fruit of the preaching the *Gospel*.

Q. What means the first *Offertory*, where the Priest offers Bread and Wine, mingled with water?

A. It signifies the freedom, wherewith *Christ* offered himselfe in his whole life, unto his Passion, and the desire he had to suffer for our sins.

Q. What signifies the mingling of water with the wine?

A. It signifies the *bloud* and *water* flow-

flowing from the side of *Christ*; as also the Union of the faithful with *Christ*.

Q. Why then doth the *Priest* wash the ends of his fingers?

A. To admonish both himself and the people to wash away the unclean thoughts of their hearts; that so they may partake of that clean Sacrifice; as also to signifie that the *Priest* is or ought to be clean from all mortal sin.

Q. Why then, after some silence, doth he begin the *Preface* with an elevated voice, saying, *Per omnia secula seculorum*?

A. To signifie the triumphant entry of *Christ* into *Hierusalem*, after he had lain hid a little space, and therefore it is ended with *Osanna Benedictus qui venit*, &c. which was the *Hebrew Childrens* song.

Q. What else meaneth the *Preface*?

A. It is a preparation of the

people for the then approaching action of the Sacrifice, and therefore the *Priest* saith, *Sursum corda*; Lift up your hearts to God; So to move them to lay aside all earthly cogitations, and to think only upon heavenly things.

Q. Why at those words, *Benedictus qui venit*, Blessed is he that cometh in our Lords Name, doth he signe himself with the sign of the *Crosse*?

A. To signifie, that the entry of *Christ* into *Hierusalem*, was not to a kingdom of this world, but to a death upon the *Crosse*.

Q. What is the *Canon*?

A. It is the most sacred, essential, and substantial part of the *Masse*, not alterable in any tittle without publiik authority.

Q. Why is the *Canon* read with a low voice?

A. To signifie the sadnesse of our Saviours passio, which it there effectually represented.

Q.

Q. Why doth the Priest begin the *Canon* bowing his head ?

A. To signifie the obedience of *Christ* unto his Father in making himself a Sacrifice for sin .

Q. What meaneth the *Te igitur clementissime Pater* , &c. *Thee therefore , O most clement Father* , &c.

A. It is an humble and devout supplication to God our heavenly Father made in the name of all the people, that he would vouchsafe to accept and blesse the sacrifice, which we are offering unto him, for the peace, unity and conservation of the whole *Catholique Church*, and likewise for the Pope, our Prelate, and all other truly faithful .

Q. Why in the middle of this *Prayer* doth the *Priest* kisse the Altar, and sign the Host and Chalice thrice with the sign of the Crosse ?

A. He kisseth the Altar to shew the kisse of peace which *Christ* gave us , by reconciling us to God
in

in his own blood: He signeth the Chalice thrice, to signifie, that our Redemption made upon the Crosse, was done by the consent of the whole Trinity.

Q. What meaneth the *Memento Domine famulorum famularumque tuarum*: Remember O Lord thy servants, men and women, &c?

A. It is a commemoration of the living, in which the Priest remembers by name such as he intends chiefly to say Masse for, and then in general all present, and all the faithful, beseeching God, by vertue of that Sacrifice, to blesse them, and be mercifully mindful of them.

Q. What means the *Communicantes & memoriam venerantes, &c.* Communicating and worshipping the the memory, &c?

A. It is an exercise of our communion with the Saints, in which having recounted the names of the Blessed Virgin Mary, and many o-
ther

ther glorious Saints , he begs of God, by their merits and intercessions , to grant us the assistance of his protection in all things .

Q. What signifies the *Hanc igitur oblationem* , *This offering therefore of our servitude* , &c. when the Priest spreads his hands over the Host and Chalice ?

A. It is an earnest begging of God to accept the Sacrifice that is presently to be offered for the safety & peace of the whole Church , and salvation of all from eternal ruine .

Q. Why then doth he sign the offerings again five times ?

A. To signifie the mystery of those five daies , which were betwixt our Saviours entring into *Hierusalem* , and his Passion .

Q. What meaneth , *Qui pridie quam pateretur* , *Who the day before he suffered* , &c ?

A. It is both a repetition and representation of what *Christ* did
at

at his last Supper, where he took bread, blessed it, &c. and immediately precedes the words of Consecration spoken by the Priest, by which he sacrificeth to God.

Q. What are the words of Consecration?

A. *Hoc est Corpus meum, &c. This is my body, this is the cup of my blood of the New and eternal Testament, a mysterie of Faith, which shall be shed for you, and for many, to the remission of sins, Mat. 26. 26.*

Q. what mean those words?

A. They signifie according to the letter what they effect and cause. viz. a change of the bread and wine into the body and blood of Christ, and in a mystery also they signifie unto us the Incarnation, Passion, Resurrection and Ascension of Christ.

Q. Why after Consecration of the holy Host doth the Priest kneel and adore?

A. He kneels and adores to give
So-

Soveraign honour to *Christ*, and signifie the real presence of his body and blood in the *B. Sacrament*, which he then holds in his hand.

Q. Why, after Consecration of the wine doth the Priest kneel & adore, saying, *Hæc quotiescunque feceritis, &c.* As oftē as ye shal do these things, ye shal doe them in remembrance of me, 1 Cor. 11. 25?

A. He kneels and adores to give Soveraign honour to *Christ*, and to signifie the real presence of *Christs* Body and blood in the Chalice then on the Altar; and he speaks these words to signifie that as we say or hear *Masse*, and offer up this Sacrifice, we must doe it, as *Christ* hath commanded us, in memory of his Passion, Resurrection, and Ascension, and therefore he goes on, beseeching God by all those mysteries, to look propitiouly upon our holy and immaculate Host, as he did upon
the

the Sacrifices of *Abraham*, *Abel*, and *Melchisedech*; and to replenish all that partake thereof, with heavenly grace and benediction.

Q. Why after Consecration of each, doth the *Priest* elevate or lift up the consecrated *Host* and *Chalice*?

A. That all the people may adore the body and blood of *Christ*, as also to signifie that for our sins his body was lifted on the *Crosse*, and his blood shed.

Q. For what other end doth he elevate the *Host* and *Chalice*?

A. That he, with the whole multitude may make Oblation of *Christs* body & blood unto God, which after Consecration is one of the most essential parts of the whole service of the *Masse*: and signifies that Oblation wherewith *Christ* offered himself unto God, upon the *Altar* of the *Crosse*.

Q. Why then doth he again sign the *Offerings* five times with the sign of the *Crosse*?

A.

A. To signifie the five wounds of Christ, which he represents to the eternal Father for us.

Q. What means the second *Memento*?

A. It is a Commemoration of the dead, in which the Priest first nominates those whom he intends especially to apply the Sacrifice unto, and then prays in general for all the faithful departed beseeching God by vertue of that Sacrifice, to give them rest, refreshing, and everlasting life.

Q. Why after the *Memento* for the dead, doth the Priest cleave, or raise his voice, saying, *Nobis quoque peccatoribus? And to us sinners also &c?*

A. In memory of the supplication of the good Thief made to Christ on the Crosse, that so we also, though unworthy sinners, by vertue of the Sacrifice, may with him and all the holy Saints be made partakers of his heavenly Kingdom.

Q.

Q. Why then doth he again signe the *Host* and *Chalice* three times with the signe of the *Crosse*?

A. To signifie that this Sacrifice is available for three sorts of men: for those in Heaven to an encrease of glory; for those in Purgatory to free them from their pains; and for those on earth to an increase of grace, and the remission of their sins: as also to signifie the three houres, which *Christ* did hang living upon the *Crosse*, and all the griefs he sustained in them.

Q. Why then, uncovering the *Chalice*, doth he sign it five times with the *Host*?

A. His uncovering the *Chalice*, is to signifie that at the death of *Christ*, the Veil of the Temple was rent asunder; The three *Crosses* made over the *Chalice* signifie the three hours which *Christ* hung dead on the *Crosse*; the other two made at the brim of the *Chalice*, signifie the blood and water flowing from his side.

Q.

Q. Why is the *Pater noster* said with a loud voice?

A. To signifie the 7. mystical words which *Christ* spake upon the Crosse with a loud voice, by the seven Petitions thereof, (viz:) 1. *Father forgive them, they know not what they do.* 2. *To day shalt thou be with me in Paradise.* 3. *Behold thy Mother: Woman behold thy Son.* 4. *My God, my God, why hast thou forsaken me?* 5. *I thirst.* 6. *Into thy hands I commend my Spirit.* 7. *It is consummated.*

Q. What means the *Priests* laying down the *Host* upon the *Corporall*, and then covering the Chalice again?

A. It signifieth the taking our *Saviour* down from the Crosse, and his Buriall.

Q. Why then is the *Priest* silent for a time?

A. To signifie our *Saviours* rest in the Sepulchre on the Sabbath.

Q. Why is the *Host* divided into three parts?

A.

A. To signifie the division of our Saviours Soul and Body made on the *Crosse*, and that his body was broken and divided in three principal parts, namely, his hands side, and feet.

Q. Why after this doth he sign the Chalice three times with a particle of the Host, and raise his voice, saying, *Pax Domini*, &c. *The peace of our Lord be alwaies with you?*

A. To signifie that frequent voice of *Christ* to his Disciples, *Pax vobis*, *Peace be to you*: As also to signifie the triple Peace which he hath purchased for us by his *Crosse*, namely, External, Internal, and Eternal.

Q. Why then is a Particle of the Host put into the *Chalice*?

A. To signifie the reuniting of our Saviours Body, Blood, and Soul, made at his Resurrection; as also to signifie that we cannot partake of the blood and merits of *Christ*,

Christ, unlessse we partake of his Cup of sufferings.

Q. Why is the *Agnus Dei*, or *Lamb of God* which taketh away the sins of the world, said with a loud voice?

A. To commemorate the glory of our *Saviours Ascension*, and signifie that he was slain like an innocent Lamb to take away our sins, and give us peace.

Q. Why is the *Pax*, or *kisse of Peace*, given before Communion?

A. To signifie that Peace and mutuall Charity, which ought to be amongst the faithful, who all eat of one bread of the *Eucharist*, and are all Members of one Mystical Body.

Q. What mean the three Prayers said by the *Priest* before Communion?

A. They are said in honour of the Blessed Trinity; In the *first*, he begs Peace for the whol Church, and perfect Charity among all
Chri-

Christians : In the *second* he beseecheth God by the body and blood of *Christ* (which he is there about to receive) to free him from all evil . In the *third* , that it may not prove to his damnation & judgement (by an unworthy receiving of it) but to the defence and safety of his Soul and Body ; and this immediately precedes the Consummation of the Host and Chalice , which is another of the most essential parts of the whole service of the *Masse* .

Q. What signifies the Consummation , or Communion ?

A. It signifies Christs Burial, and the Consummation of his Passion .

Q. What means the *Domine, non sum dignus* , &c ?

A. It signifies , *O Lord I am not worthy that thou shouldst enter under my roof, but only say the word, &c.* and it was the *Capturions* Prayer , by which he obtained health for his sick body , *Mat. 8. 8.* And teacheth

teacheth us not to approach this Sacrifice, but with an humble and contrite heart.

Q. What means the Prayer said by the *Priest* after Communion?

A. It is a Thanksgiving to God for having made vs partakers of his unbloody Sacrifice of the *Altar*, and by it also of the bloody Sacrifice of the *Crosse*.

Q. What mean the words *Itē Missa est*?

A. They signifie, that the Host is offered, Masse ended, and so dis-misse the people; representing the voice of the *Angel*, dismissing the *Apostles* and *Disciples*, when they stood looking up after *Christ* ascēded in to Heaven, with *O ye men of Galilee, what stand ye here looking up into Heaven!* Act. I. II.

Q. What means the *Priests* lifting up his hands, and blessing the people?

A. It signifies the blessing which *Christ* gave his *Apostles*, and *Disci-*

sciples at his Ascension, with his hands lifted up.

Q. What signifies the *Gospel* of *S. Iohn*?

A. It signifies the Apostles preaching the *Gospel* to all Nations.

Q. What is the *Missal*?

A. It is the Book wherein the holy *Masse* is contained.

CHAP. XXIII.

*The Office of our blessed Lady
expounded.*

Q. **W** Ho composed the *Office*?

A. The *Church*, directed by the *Holy Ghost*.

Q. Why is the *Primer* so called?

A. From the Latin word *Primo*, which signifies, *first of all*; so to teach us that *Prayer* should be the first work of the day, according to that. *Seek ye first the Kingdom of God,*

God , and all these things shal be gi-
ven you .

Q. Why is the Office divided in-
to *Hymns* , *Psalms* , *Canticles* , *An-
tiphones* , *Versicles* , *Responsories* ,
and *Prayers* ?

A. For order , beauty , and va-
riety sake .

Q. What warrant have you for
that ?

A. Out of *Col. 3. 16.* Sing ye in
your hearts unto our Lord in spiritual
Psalms , *Hymns* , and *Canticles* .

Q. Why should the *Laitie* pray
out of the *Psalms* which they little
understand ?

A. 1. Because by so doing they
pray out of the mouth of the *Holy
Ghost* . 2. Because if they do it
with devout and humble hearts , it
is as meritorious in them , as in
the greatest *Clarks* ; for a *Petition*
hath the same force , whether it be
delivered by a learned or an un-
learned man : so hath also *Prayer* .
3. Because a *Psalme* is of the same

Q value

314 *Our Ladies office*
value in the sight of God in the
mouth of a child or woman, as
from the mouth of the most lear-
ned Doctor.

Q. Why is the *Office* divided in-
to *seven several Hours*?

A. That so it might be a daily
memorial of the seven principal
parts, & seven hours of our Sa-
viours passion.

Q. What ground have you for
that?

A. Out of *Zach. 12. 10.* *At that day*
I wil pour out upon the house of Da-
vid, and the Inhabitants of Hierusa-
lem the spirit of grace and prayer, and
they shal look up at him whom they
have pierced.

Q. What meaneth, *At that day*?

A. The Law of grace, the New
Law.

Q. What means the *House of Da-*
vid, and Inhabitants of Hierusalem?

A. The Church of Christ.

Q. What means he by the *Spirit*
of grace and prayer?

A.

A. The *Holy Ghost* , which distributed the *Office*, and poureth forth the grace of God into our Souls by vertue of it .

Q. What means , *And they shall look up at him whom they have pierced* ?

A. It signifies that the whole order , scope , and object of the *Office* should be *Christ* crucified .

Q. How are the *seven Hours* a memorial of the *Passion* of *Christ* ?

A. Because *seven hours* were consumed in his *Passion* ; for *three hours* he hung living on the *Crosse* , other *three hours* he hung dead upon it , and the *seventh hour* was spent in nailing him to, and taking him from the *Crosse* .

Q. What do we commemorate by the *Matins* and *Lauds* ?

A. His bloody sweat and binding in the *Garden*, as also his dragging from thence to *Hierusalem* .

Q. What by the *Prime* or first Hour ?

A. The *scofs* and *indignities*, which he sustained whilst they led him through the streets early in the morning to the *Princes* of the *Jews*, as also the false accusations, which were then brought against him.

Q. What by the *third Hour*?

A. His *whipping* at the *Pillar*, his *crowning* with *Thorns*, his *cloathing* with a *purple garment*, his *Scepter* of a *Reed*, and shewing to the people, with *Behold the man*.

Q. What by the *sixth Hour*?

A. His unjust condemnation to death, his *carrying* the *Crosse*, his *stripping* and *nailing* to the *Crosse*.

Q. What by the *ninth Hour*?

A. His *drinking* *gall* and *vinegar*, his *dying* on the *Crosse*, and the *opening* his *side* with a *speare*.

Q. What by the *Evensong*?

A. His taking down from the *Crosse*, and the *darknesse* which was made upon the face of the *earth*.

Q.

expounded. 317

Q. What by the *Compline* ?

A. His *Funeral* or *Burial* .

Briefly thus :

The *Matins* and *Lauds*, his *Agony* and *binding* in the *Garden* ; The *Prime*, his *scoffs* and false *accusations* ; The *third Hour*, his *cloathing* with *purple* , and *crowning* with *thorns* ; The *sixth Hour*, his *condemning* and *nailing* to the *Crosse* ; The *ninth Hour* his *yeelding* up the *Ghost* , and the *opening* his *side* ; The *Evensong* , his *taking* from the *Crosse* ; And the *Compline* , his *Burial* .

The particulars of the Office
expounded .

Q. **W**Hy doth our *Ladies Office* alwaies begin with an *Ave Maria* ?

A. To dedicate the *Office* to our *Lady* , & to beg her aid for the devout performance of it to *Gods honour* ?

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Q. Why doe we begin every *Hour* with, *Incline unto mine ayd, O God, O Lord make hast to help me?*

A. To acknowledge our infirmity and misery; and our great need of divine assistance, not only in all other things, but also in our very prayers, according to that of the Apostle, *No man can say Lord Iesus, but in the Holy Ghost.*

Q. Why do we adde to this, *Glory be to the Father, and to the Son, and to the Holy Ghost?*

A. To signifie, that the intencion of the *Office* is in the first place to give one and equal glory to the most *Blessed Trinity*, and to invite all creatures to do the like; this is the principal aim of the whole *Office*: therefore we not only begin every *Hour*, but also end every *Psalm* with the same *Verse*.

Q. Who ordained the *Gloria Patri*?

A. The *Apostles*, according to *Baronius* in his 3. *Tome*.

Q.

Q. Why do we joyne unto the *Gloria Patri*, *Sicut erat*, &c. As it was in the beginning, is now, and ever shall be world without end?

A. Because that was made by the Council of Nice against the *Arrians*, who denied *Christ* to be co-equal, and consubstantial to his Father, or to have been before the *Virgin Mary*.

Q. Why after this, for a great part of the year, and especially betwixt *Easter* and *Whitsontide*, do we say *Alleluia*, *Alleluia*?

A. Because that is a time of joy. and *Alleluia* is an *Hebrew* word, signifying *Praise ye the Lord with all joy and exultation of heart*.

Q. Why were it not better changed in to English?

A. Because it is the language of the *Blessed* in Heaven, according to *Apoc*. Therefore the Church hath forbidden it to be translated into any other language.

Q. Why in *Lent* and some other

320 *Our Ladies Office*
times, do we say, instead of *Alle-*
luia, Praise be to thee, O Lord, King
of eternal glory?

A. Because those are times of
penance; therefore God must be
praised rather with *Tears*, then
Exultation.

Q. Why do we alwaies say for
the *Invitatory, Hail Mary full of*
grace, our Lord is with thee?

A. To congratulate and renew
the memory of our *Blessed Ladies*
joy, conceived at the conception
of her Son *Iesus*, and to invite
both *men* and *Angels* to do the like.

Q. What signifie the *five Verses*
following the *Invitatory*, which
begin, *Come let us exult unto our*
Lord?

A. The *five wounds of Christ*
from which all our *Prayer* hath its
force and merit, and in honour of
which those *Versicles* are said.

Q. What mean the *Hymns*?

A. They are a *Poetical* expres-
sion of the *Prerogatives* and *Praise*
of

of the *Blessed Virgin* .

Q. Why are so many *Psalms* used in the *Office* ?

A. Because they are dictated by the *Holy Ghost* , and do contain , in a most moving manner , all the affections of piety and devotion .

Q. Why are there but three *Psalms* in most of the *Hours* ?

A. In honour of the most *Blessed Trinity* , to whom chiefly the whole *Office* is addressed .

Q. Why was the *Office* divided into so many *Hours* ?

A. I have told you the chief reason already , and one other reason is : that so there might be no *Hour* either of day or night , to which some *Hour* of the *Office* might not correspond .

Q. What do the *Mattins* correspond to ?

A. To the *first* , *second* , and *third Watch* of the night , consisting of three hours apiece , and therefore the *Mattins* consist of three *Psalms*

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and three *Lessons* .

Q. What do the *Lands* correspond to ?

A. To the *fourth Watch* of the night .

Q. What do the *Prime* , the *third* , *sixth* , and *ninth* ; *Hours* correspond to ?

A. To the *third* , *sixth* , and *ninth hours* of the day .

Q. What do the *Evensong* ; and *Compline* correspond to ?

A. To the *Evening* .

Q. What mean the *Benedictions* or *Blessings* given before the *Lessons* ?

A. They are short *Aspirations* to divine assistance ; and the first is in honour of the *Father* , the *second* in honour of the *Son* , the *third* in honour of the *Holy Ghost* .

Q. What do the *Lessons* contain ?

A. The mystical praises of our *Blessed Lady* , taken out of the *Prophets* .

Q. Why do we end every *Lesson* saying ,

saying, *But thou, O Lord, have mercy on us?*

A. To beg that the praises and vertues of the *Blessed Virgin*, which we have there read, may be deeply settled in our hearts, and that God would pardon our former negligence both in his and her service.

Q. Why is it answered, *Thanks be to God?*

A. To render thanks to God for his mercy in bestowing such a *Patronesse* on us, as the *B. Virgin Mary*.

Q. What mean the *Responsories*?

A. They are so called, because they answer one another.

Q. What are the *Antiphons*?

A. The *Versicles*, which are begun before the *Psalms*.

Q. Why do we stand up at the *Magnificat*, *Benedictus*, and *Nunc dimittis*?

A. To signifie our reverence to the *Gospel*, whence they are taken.

Q. What is the *Collect*?

A.

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A. It is the *Prayer*; and is so called, because it *Collecteth*, and gathers together all the *Petitions* and supplications of the whole *Office*.

Q. Why is the *Collect* alwaies ended with those words, *Through our Lord Iesus Christ &c*?

A. To signifie, that he is our onely *Mediator of Redemption*, and principal *Mediator of Intercession*, and that we canot merit any thing by our prayers, unlessie we make them in his Name.

Q. Why make we a *Commemoration* of the *Saints*?

A. To praise God in his *Saints*, according to the advice of the *Psalmist*, *Psal.* 150. and to commend our selves to their merits and prayers.

Q. Why end we every *Hour* with thole words, *And let the Souls of the faithful through the mercy of God rest in peace*?

A. That the poor Souls in *Pur-*

gatory may be partakers of all our *Prayers* and *Supplications*.

Q. Why is the whole *Office* ended with some *Hymne* or *Antiphon* to our *Lady* ?

A. That by her it may be presented to her Son, and by him to his eternal Father.

Q. Why are the *Nocturnes* in some *Offices* so called ?

A. Because those parts of the *Office* were wont to be said *Nocturno tempore*; in the night time.

Q. Why are the fifteen *Gradual Psalms* so called ?

A. From a custome the Jews observed of singing them, as they ascended up fifteen steps or degrees (in Latin *Gradus*) towards *Solomons Temple*, singing one *Psalm* on every step.

Q. Why are the *Penitential Psalms* so called ?

A. Because they contain many deep expressions of inward sorrow
and

326 *Festival daies*
and *penitency* or repentance of sins
committed, and many cries or sup-
plications to God for mercy and
forgivenesse.

CHAP. XXIV.

The Solemnities of Christ our Lord
(instituted for the most part by
the Apostles) and the Sun-
daies of the Yeere
expounded.

Q. **W**Hat meaneth the Nati-
vity of Christ, or Christ-
masse?

A. It is a solemn Feast or Masse
yearly celebrated by the whole
Catholique Church from the Apostles
time to this day, in memory of
the Birth of Christ at Bethlehem;
and therefore it is called the Feast
of the Nativity; and Christmasse,
from the Birth and Masse of Christ.

Q.

Q. What meaneth the *Circum-*
cision or *New yeare day*?

A. It is a Feast in memory of the *Circumcision* of our Lord, which was made on the eighth day from his Nativity, according to the Prescript of the old Law, *Gen.* 17. 12. where he was named *Iesus*, according as the Angel had foretold. *S. Luk.* 1. 31. and began to shed his infant blood by the stony knife of *Circumcision*, for the Redemption of the world, presenting it to his Father, as a New-years gift in our behalf. And it is called Newyears-day from the old *Roman Account*, who began their computation of the year from the first of *January*.

Q. What meaneth the *Epiphany*, or *Twelfth day*?

A. It is a Solemnity in memory and honour of *Christs* manifestation, or apparition made to the Gentiles by a miraculous blazing Star, by vertue wherof he drew
and

and conducted *three Kings* out of the East to adore him in the manger, where they presented him on this day with *Myrrhe*, *Gold*, and *Frankincense*, in testimony of his *Regality*, *Humanity*, and *Divinity*, The word *Epiphany* comes from the Greek and signifies an *Apparition*. And it is called *Twelfth day*, because it is celebrated the twelfth day after his *Nativity* exclusively.

Q. What meaneth the *Purification*, or *Candlemasse day*?

A. It is a Feast in memory and honour both of the *Presentation* of our Blessed Lord, and the *Purification* of the Blessed Virgin, made in the Temple of *Ierusalem* the fortieth day after her happy Childbirth, according to the Law of *Moyfes*, *Levit.* 12. 6. And it is called the *Purification*, from the Latin word *Purifico*, to *purifie*, not that our B. Lady had contracted any thing by her Childbirth, which needed purifying (Being the mother

ther of purity it self) but because other common Mothers were , by this Ceremonial right , freed from the legal impurity of their Childbirths .

And it is also called *Candlemasse* or a *Masse of Candles* , because before the Mass of that day , the Church blesteth her Candles for the whole year , and makes a procession with hallowed Candles in the hands of the Faithful ; in memory of the divine light , where with *Christ* illuminated the whole Church at his *Presentation* , where old *Simeon* stiled him , *A Light to the Revelation of the Gentiles* , and the glory of his people *Israel* , S. Luke chap. 2. v. 32.

Q. What meaneth the *Resurrection* of our Lord , or *Easter day* ?

A. It is a solemnity in memory and honour of our Saviours Resurrection or rising from the dead on the third day , S. *Mat.* 28. 6. And it is called *Easter* from *Oriens* , which

which signifies the *East*, or *Rising*, which is one of the Titles of *Christ*, *And his Name* (saith the Prophet) *shall be called Oriens*; because, as the material *Sō* daily a riseth from the *East*, so he, the Son of Justice, on this day rose from the dead.

Q. What meaneth *Ascension* day?

A. It is a Feast in memory of *Christs ascension* into Heaven the fortieth day after his Resurrection, in the sight of his Apostles and Disciples, *Acts* 1. 9, 10. there to prepare a place for us, being preceded by whole Legions of Angels, and waited on by millions of Saints, whom he had freed out of the Prison of *Lymbo*.

Q. What meaneth *Pentecost* or *Whitsunday*?

A. It is a solemn Feast in memory and honour of the coming of the *Holy Ghost* upon the heads of the *Apostles* in Tongues, as it were of fire, *Acts* 2. 3. *Pentecost* in Greek

Greek signifieth the *fiftieth*, it being the fiftieth day after the *Resurrection*. It is also called *Whitsunday*, from the *Catechumens*, who were cloathed in *white*, and admitted on the Eve of this Feast to the Sacrament of *Baptisme*. It was anciently called *Wied-Sunday*, i. *holy Sunday*, for *wied* or *wihed* signifies holy in the old Saxon Language.

Q. What meaneth *Trinity Sunday*?

A. It is the octave of *Whitsunday*, and is so called in honour of the *Blessed Trinity*, to signifie that the works of our Redemption and Sanctification then completed, are common to all the three Persons.

Q. What meaneth *Corpus Christi day*?

A. It is a Feast instituted by the Church, in honour of the Body and Blood of *Christ*, really present in the most holy Sacrament of the *Eucharist*; during the *Octave* of which Feast, it is exposed to be
ado-

adored by the faithful in all the principal Churches of the world, and great Proceſſions are made in honour of it; and therefore it is called *Corpus Chriſti* day; or the day of the *Body of Chriſt*.

Q. What meaneth the *Transfiguration* of our Lord?

A. It is a Feaſt in memory of our Saviours *Transfiguring* himſelf upon Mount *Thabor*, and ſhewing a glimpe of his glory to his Apoſtles, *S. Peter*, *S. Iames*, and *S. Iohn*; And his Face (ſaith the Text) ſhone as the Sun, and his Garment became white as ſnow, *S. Mat.* 17. 2. And in them alſo unto us, for our encouragement to vertue, and perfeverance in his holy faith and love. The etimology is obvious from *Transfiguro*, to *transfigure*, or *change ſhape*.

Q. What is a Sunday, or our Lords day in general?

A. It is a day dedicated by the *Apoſtles* to the honour of the moſt holy

holy Trinity , and in memory that *Christ* our Lord rose from the dead upon a *Sunday* , sent down the holy Ghost on a *Sunday* , &c. and therefore it is called our *Lords* day . It is so called *Sunday* from the old Roman denomination of *Dies Solis* , the day of the Sun , to which it was sacred .

Q. What are the four Sundaies of *Advent* ?

A. They are the four Sundaies preceding *Christmasse* day, and were so called by the Church in memory and honour of our *Saviours* coming , both to redeem the world by his Birth in flesh , and to judge the quick and dead ; from the Latin word *Adventus* , which signifies *Advent* , or coming .

Q. What are the four Sundaies of *Septuagesima* , *Sexagesima* , *Quinquagesima* , and *Quadragesima* ?

A. Those are daies appropriated by the Church to Acts of penance , and Mortification and are a certain
gra-

gradation or preparation for the *Passion* and *Resurrection* of *Christ*? Being so called, because the first is the seventieth, the 2. the sixtieth, the 3. the fiftieth, the 4. the fortieth day or thereabouts preceding the *Cēlave* of the *Resurrection*, according as their several names import.

Q. Why is the whole Lent called *Quadragesima*?

A. Because it is a Feast of forty daies, in imitation of *Christ*s fasting in the desert 40. daies, and 40. nights, and is begun the fortieth day before Easter, which is therefore called *Quadragesima* or *the fortieth*.

Q. What is *Passion Sunday*?

A. That is a Feast, so called from the *Passion* of *Christ*, then drawing nigh, and was ordained to prepare us for a worthy celebrating of it?

Q. Why is *Palm Sunday* so called?

A.

A. It is a day in memory and honour of the Triumphant entry of our Lord into *Hierusalem*; and is so called frō the *Palme branches* which the *Hebrew children* strewed under his feet, crying, *Osanna to the Son of David*, S. Mat. 21. 15. And hence it is that yeerly, as on that day, the Church bleisseth *Palme*, and makes a solemn Procession in honour of the same triumph, all the people bearing *Palme branches* in their hands.

Q. What is *Dominica in Albis*, commonly called *Low Sunday*?

A. It is the *Oclave* of *Easter day*; And is so called from the Catechumens or Neophites, who were on that day solemnly devested in the Church of their *White Garments*.

*The Feasts of our B. Lady, and the
Saints expounded.*

Q. **W**hat signifie the *Conception, Nativity, Presentation, Annunciation, Visitation, and Assumption* of our Blessed Lady?

A. They are Feasts instituted by the Church in memory and honour of the Mother of God, but chiefly to the honour of God himselfe, and so are all the other Feasts of Saints, and whatever else; for they are honoured for his sake.

Q. How explain you that answer?

A. The Feast of the *Conception*, is in memory of her miraculous *Conception*, who was conceived by her Parents *S. Ioachim*, and *S. Anne* in their old age, and sanctified from the first instant in the womb. The *Nativity* is in memory of her happy and glorious birth, by who the Author of all life and safety
was

was born to the world . The *Presentation* , in memory of her being presented in the Temple at three years old , where she vowed herself to God both Soul and body . The *Annunciation* is in memory of that most happy Embassie, brought to her by the Angel *Gabriel* from God , in which she was declared to be the Mother of God , *S. Luke* ch. 1. 31. 32. The *Visitation* is in memory of her visiting *S. Elizabeth* , after she had conceived the Son of God , at whose presence *S. John* the Baptist leaped in his mothers womb , *S. Luke* 1. 41. and her *Assumption* is in memory of her being *assumed* or taken up into heaven both Soul and body , after her dissolution or dormition ; which is a constant Tradition in the Church .

Q. For what end are the several Solemnities of the *Saints* ?

A. They are instituted by our holy Mother the Church to honour

nour God in his Saints , and to teach us to imitate their several kinds of Martyrdomes and sufferings for the Faith of *Christ*, as also their several waies of vertue & perfection ; as the zeal , charity , and poverty of the *Apostles* and *Evangelists* ; the fortitude of the *Martyrs*, the constancy of the *Confessors* , the purity and humility of the *Virgins* , &c.

Q. What meaneth the Feast of *S. Peters Chair* at *Antioch* ?

A. It is kept in memory of *S. Peters* installing , and the erecting his Apostolical chair in the City of *Antioch* .

Q. What is the Feast of his *Chair* at *Rome* ?

A. It is a Solemnity in honour of the translation of his *Chair* from *Antioch* to *Rome* .

Q. Why are *S. Peter* and *S. Paul* joyned in one Solemnity ?

A. Because they were principal & joynt cooperators under *Christ*
in

in the conversion of the world ,
S. Peter converting the Jews , and
S. Paul the Gentiles; as also because
 both of them were Martyred at
 the same place , *Rome* , and on the
 same day , *June 29*.

Q. What means the Feast of
S. Peter ad Vincula , or *S. Peters*
 Chains ?

A. It is in honour of those
 Chains where with *Herod* bound *S.*
Peter in *Hierusalē*, and from which
 he was freed by the Angels of God
Acts 12. By the only touch wher
 of great miracles were afterwards
 effected, to say nothing of their mi-
 raculous joyning together many
 yeers after in to one chain , with
 those iron fetters , in which he had
 been imprisoned in *Rome*.

Q. What meaneth the Feast of
Michaelmas ?

A. It is a Solemnity or solemn
Masse in honour of *Saint Michael* ,
 Prince of the heavenly Hosts , and
 likewise of all the nine Orders of

holy Angels , as wel to commemorate that famous battel fought by him and them in Heaven , against the Dragon and his Apostate Angels , *Apoc. 22.* in defence of Gods honour , as also to commend the whole Church of God to their Patronage and Prayers . And it is called the *Dedication of S. Michael* , by reason of a Church in *Rome* dedicated on that day to *S. Michael* , by *Pope Boniface* .

There is another Feast called the *Apparition of S. Michael* , and is in memory of his miraculous apparition on Mount *Garganus* , where , by his own appointment a Temple was dedicated to him in *Pope Gelasius* his time .

Q. For what reason hath the holy Church ordained one solemnity in memory of all the *Saints* ?

A. That so at least we might obtain the Prayers and Patronage of them all, seeing the whole year is much too short to afford us a
par-

particular Feast , for every Saint .

Q. What meaneth all *Souls day* ?

A. It is a Day instituted by the Church in memory of all the faithful departed , that by the Prayers and Suffrages of the living , they may be freed out of their purging pains , and come to everlasting rest .

Certain other Festival and peculiar daies expounded .

Q. **W**hat means *Shrovetide* ?

A. It signifies a time of confessing ; for our Ancestors were use to say *we will goe to Shrift* , instead of we will goe to confession ; and in the more primitive times all good Christians did then confesse their sins to a Priest , the better to prepare themselves for a holy observation of Lent , and worthy receiving the B. Sacrament at Easter .

Q. What signifies *Ashwednesday* ?

A. A day of Publike Penance and Humiliation in the whole Church of God, and is so called frō the Ceremony of blessing *Ashes* on that day, wherewith the *Priest* signeth the people with a crosse on their foreheads, giving them this wholesome admonition *Memento Homo, &c. Remember man that thou art dust, & to dust thou shalt return*. So to prepare them for the holy fast of *Lent*, and Passion of *Christ*.

Q. What meanes *Mandy thurs-day*?

A. That is a Feast in memory of our Lords last Supper, where he instituted the blessed *Eucharist*, or Sacrament of his precious Body and Blood, and washed his Disciples feet; And it is called *Mandy Thursday*, as is were *Mandatum* or *Mandat Thursday*, from the first word of the Antiphon, *Mandatum novum do vobis, &c. Iohn 13. 34. I give to you a new Command*) or
Man-

Mandat) *that you love one another , as I have loved you : which is sung on that day in the Churches, when the Prelates begin the ceremony of washing their peoples feet , in imitation of Christs washing his Disciples feet before he instituted the B. Sacrament ?*

Q. What meaneth *Good Friday* ?

A. It is the most sacred and memorable day , on which the great good work of our Redemption was consummated by *Christ* on his bloody Crosse .

Q. What mean the three daies of *Tenebræ* before Easter ?

A. It is a mournful solemnity in which the Church laments the death of *Christ* ; and is called *Tenebræ* , or *darknesse* , to signifie the darknesse which over spread the face of the earth at the time of his passion , for which end also the Church extinguisheth all her lights ; and after some silence at the end of her whole Office , maketh a great

and sudden noise to represent the rending of the Veile of the Temple; The *darknesse* also signifies the dark time of the night where in *Christ* was apprehended in the Garden; and the noise signifies the noise made by the souldiers and Catch-poles, at their seizing on our Saviours Person.

Q. What meaneth *Rogation week*, being the fifth after Easter?

A. It is a week of publike prayer and Processions, for the temperatenesse of the season of the yeer, and the fruitfulnessse of the earth; and it is called *Rogation*, from the verb *Rogo*. *to ask*, by reason of the said Petitions made to God in that behalf.

Q. What means the *Quatuor Tempora*, or four weeks of *Ember*, or *Imber daies*?

A. Those are times also of publike Prayer, Fasting, & Processions, partly instituted for the successful Ordination of the Priests
and

and Ministers of the Church, and partly both to beg and render thanks to God for the fruits and blessings of the earth. And are called *Ember daies*, or *daies of Ashes*, from the no lesse ancient then religious custome of using *Hairecloth* and *Ashes* in time of publique piety and penance. Or from the old custome of eating nothing on those days til night, and then only a cake baked under the *Embers* or *Ashes*, which was called *Panem subcineritium*, or *Ember bread*.

Q. What mean the two *Holy Rood days*?

A. Those are two ancient Feasts; the one in memory of the miraculous invention or finding out the *Holy Crosse* by *S. Helen*, mother to *Constantine* the Great, after it had been hid and buried by the Infidels 180. yeers, who had erected a *Statua* of *Venus* in the place of it. The other in memory of the *Exaltation*, or setting up the said

Holy Crosse by *Heraclius* the Emperour, who having regained it a second time from the *Persians*, after it had been lost 14. yeers, carried it on his own shoulders to Mount *Calvary*, and there exalted it with great solemnity; and it is called *holy Rood*, or *holy Crosse*, for the great sanctity which it received, by touching and bearing the Oblation of the most precious Body and Blood of *Christ*; The word (*Rood*) in the old Saxon tongue, signifying *Crosse*.

CHAP. XXV.

Some Ceremonies of the Church expounded.

Q. **W**Hat is *Holy Water*?

A. A water sanctified by the Word of God and prayer, 1. *Tim.* 4. in order to certain spiritual effects.

Q.

Q. What be those effects ?

A. The chiefe are . 1. To make us mindful of our Baptism , by which we entred in to Christs myſtical Body ; and therefore we are taught to ſprinkle our ſelves with it , as often as we enter the material Temple (which is a Type thereof) to celebrate his praife.

2. To fortifie us againſt the illuſions of evil ſpirits, againſt whom it hath great force , as witneſſeth *Theodoret. Eccleſ. hiſtor. l. 5. c. 21.* and hence aroſe the Proverb , *He loves it , (ſpeaking of things we hate) as the Diuel loves Holy water .*

Q. How ancient is the uſe of Holy water ?

A. Ever ſince the Apoſtles time, Pope *Alexander* the 1. who was but the ſeventh Pope from *Saint Peter* makes mention of it in one of his *Epistles* .

Q. Why is Incenſe offered in the Church ?

A.

A. To raise in the people a conceit of mysteriousnesse in the action to which it is applied, and to beget a pious esteem of it; as also to signifie that our prayers ought to ascend like a sweet perfume in the sight of God. Tis mentioned by *St. Dionysius Eccles. Hierarch.* c. 3.

Q. Why is the Crosse carried before us in *Procession*?

A. To shew that our pilgrimage in this life is nothing but a following of Christ crucified.

Q. Why are our foreheads signed with *Holy Asbes* on Ash-wednesday?

A. To remember us of what we are made, and to admonish us to doe penance for our sins, as the *Ninivites* did, in fasting, sackcloth, and ashes; especially in the holy time of Lent.

Q. Who ordained the solemn Fast of *Lent*?

A. The twelve Apostles: accord-

according to *S. Hierom. epist. ad Marcell.* in memory and imitation of our Saviours Fast of forty daies .

Q. Why are the Crosse and holy Images covered in time of Lent ?

A. To signifie that our sins (for which we then doe penance) interpose betwixt God and us ; and to expresse an Ecclesiastical kind of mourning in reference to our Saviours Passion .

Q. Why is a veile drawn betwixt the Altar-piece and the people in the Lent time ?

A. To imitate that our sins are a Veile which hinders us from seeing the Beatifical Vision , or face of God . And as the Veile of the Temple was rent at the death of Christ , so is the Veile of our sins by vertue of his Crosse and passion , if we apply it by worthy fruits of penance .

Q. What mean the fifteen lights set on the triangular figure , on Wednesday, Thursday, and Friday in Holy week ?

A.

A. The three upper Lights signifie *Iesus*, *Mary*, and *Ioseph*, the twelve lower the twelve Apostles. The triangular figure signifies that all light of grace and glory is from the B. Trinity; and fourteen of those said lights are extinguished by one after every Psalm, to shew how all *their* light of spiritual comfort, was extinguished for a time in those most holy Saints, by the passion and burial of Christ. The fifteenth light is put under the Altar, to signifie his being in the Sepulchre, as also the darknesse that overspread the whole earth at his death.

Q. What signifies the noyse made after long silence, at the end of the Office of *Tenebræ*?

A. The silence signifies the horror of our Saviours death; the noyse, the cleaving of the Rocks, and rending the Veile of the Tēple, which then hapned.

Q. Why is the *Paschal Candle* hal-

hallowed, and set up at *Easter*?

A. To signifie the new light of spiritual joy and comfort, which Christ brought us at his Resurrection: and it is lighted from the beginning of the Gospel til after the Communion betwixt Easter & Ascension, to signifie, the Apparitions which Christ made to his Disciples during that space.

Q. Why is the *Font* hallowed?

A. Because the Apostles so ordained; according to *St. Dionysius*, who lived in their time, *l. Eccles. Hier. c. 2.*

Q. Why is that Ceremony performed at the Feast of Easter and Whitsontide?

A. To shew, that as in Baptism we are buried with Christ, so by vertue of his Resurrection, & the coming of the Holy Ghost, we ought to rise again & walk with him in newness of life.

Q. Why is the material Church or Temple hallowed?

A.

A. Because it beares a figure of the spirtual, *viz.* the mystical body of Christ, which is holy and unspotted, *Ephes. 5.* as also to move us to some special reverence and devotion in that place; And all things should be holy in some measure, which appertain to the service of our most holy God.

Q. Why is the Altar consecrated?

A. Because, if the Altar in the Old Law were so holy that it sanctified the gift, *Math. 23. 19.* much more ought the Altar of the New Law to be holy, which is the place of the holy and dreadful Sacrifice, the very seat of the Body and Blood of Christ, according to *Optatus* in his 6. book against *Parmenian*, the *Donatist*. We have an Altar (saith *S. Paul*) whereof they (the Jews) have no power to eat, who serve the Tabernacle. *Heb. 10. 16.*

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